

The Occident

The Presbyterian Paper of the Pacific.

Established 1868. SAN FRANCISCO, CAL., JANUARY 3, 1900. Price, \$2.00 per Year.



DWIGHT L. MOODY.

The Occident

84 Donohoe Bldg, San Francisco, Cal.
1170 Market Street.

Special agent for Oregon and Washington,
Rev. Wm. Travis, 267 Morrison street, Portland,
Ore.

JANUARY 3, 1900.

The Occident is a Coast Bureau of
Presbyterian Work and a First-
class Advertising Medium.

Entered at San Francisco Post Office as second-
class matter.

TERMS:

Per Year, in Advance.....\$2 00
To Foreign Countries..... 2 50

Subscribers are requested to remit promptly
when the year for which their subscription is paid
expires.

REMITTANCES may be made by Postoffice
Order, Wells, Fargo & Co.'s Money Order or Bank
Draft, and should be made payable to THE OCCIDENT.

The date of the "yellow label" shows to what
time your subscription has been paid. When
money is received the date will be changed, which
will answer for a receipt. No receipt will be
mailed unless request is made and stamp enclosed.
If the label is not corrected within three weeks,
please notify us.

This paper is mailed regularly to all subscribers
until definite orders in writing are received and
all arrearages paid in full.

Subscribers wishing mailing address changed
must give the old and the new address at the same
time.

Address all communications to "THE OCCIDENT,"
84 Donohoe Building, San Francisco, Cal.,
and not to individuals.

Letters of a personal nature may be addressed
to the Editor at Vallejo, Cal.

Presbyterian Directory.

SAN FRANCISCO, CAL.

The OCCIDENT Office, 1170 Market St.,
Room 84, Donohoe Bldg.

The OCCIDENTAL BOARD OF FOREIGN
MISSIONS, 920 Sacramento St.

WOMAN'S SYNODICAL SOCIETY OF
HOME MISSIONS, 920 Sacramento St.

PRESBYTERIAN ORPHANAGE, Mrs. L.
McLain, Treasurer, 2220 Washington St.

PRESBYTERIAL MINISTERIAL UNION, 920
Sacramento St. Meetings on Mondays at
10:30 A. M.

PRESBYTERIAN BOARD OF PUBLICA-
TION, Depository, 637 Market St.

PORTLAND.

WOMAN'S NORTH PACIFIC PRESBY-
TERIAN BOARD OF MISSIONS, Mrs. W. S.
Ladd, Pres., Sixth and Columbia streets.

CHINESE WOMEN'S AND GIRLS' HOME,
350 Fourteenth street.

The man who thinks he is called
to lead, but who can find nobody
willing to follow, might find food
for thought in the suggestion that
God never provides a leader with-
out followers, any more than he
provides followers without leaders.

Weakness of the knees, a favor-
ite infirmity of those who are al-
ways looking out for troubles, is
probably due to the fact that a large
proportion of the troubles we see
in the distance turn out to be
ghosts.

WHY THE LARGEST?

Forty-five years of constant and
healthful progress has put the

New England CONSERVATORY OF MUSIC

of Boston, Mass., at the top (both in size
and standing) of musical institutions
in America. Comprehensive in plan,
moderate in price, thorough in practice
and famous for results.

GEO. W. CHADWICK, Musical Director.
FRANK W. HALE, General Manager. Send for an
illustrated catalogue.

OTTO FLEISSNER,

Graduate Royal Conservatory of Music, Leipzig,
Germany.

TEACHER OF..... { Voice, Piano
Organ and
Harmony.....

Organist and Choirmaster First Presbyterian
Church, S. F. Director of Music State Institu-
tion for the Deaf and Blind. Residence, 2514
Octavia St., San Francisco, Cal.

OCCIDENTAL COLLEGE.

Superior advantages for both sexes. Three
courses: Classical, Literary and Scien-
tific.

THOROUGH PREPARATORY DEPART-
MENT.

Christian homes ready for boarding stu-
dents. The new location is an ideal place for
residence. Fall term opens September 20th,
1899. For catalogue, etc., address the Presi-
dent.

REV. GUY W. WADSWORTH,
1831 Pasadena Avenue, Los Angeles, California.
Telephone ALTA 311.

IRVING INSTITUTE.

CARRIAGE WILL CALL WHEN DESIRED.

This school, so well known for twenty-one years, has moved into elegant and commodious
buildings on the north-east corner of California and Buchanan streets. It gives full Seminary and
College preparatory courses, languages, elocution, music in all its branches, and art.
It is an accredited school to the universities. For further information address the Principal,
Rev. Edward B. Church, A.M.

WILLIAM M. LADD,
President
Board of Trustees.

J. R. WILSON, D.D.
S. R. JOHNSTON, Ph.D.
Principals.

PORTLAND ACADEMY

PORTLAND, OREGON.

Organized 1889

Eleventh year opens 5th February, 1900.

The work of the Academy covers the instruc-
tion of Primary, Grammar and Secondary
grades. Boys and Girls received at the earliest
school age and fitted for College. Advanced
work is done in Latin, Greek, French, German,
Mathematics, English Literature, Physics, and
Chemistry.

For Catalogue, address

PORTLAND ACADEMY,
Portland, Oregon.

MOUNT TAMALPAIS

Military Academy

SAN RAFAEL.

The only Presbyterian Preparatory Boarding
School for Boys north of Los Angeles.

REV. ARTHUR CROSBY, A. M.,
Head Master

MILLS COLLEGE and SEMINARY

The Oldest

Protestant School for Girls on the Pacific Coast

Grants diplomas and confers degrees. Rare
Opportunities Offered in Music. One hour's
ride from San Francisco. Board and
Tuition per Term of Twenty Weeks,
\$180. Write for Catalogue to

MRS. C. T. MILLS, PRESIDENT,

Mills College P. O., Alameda Co., Cal.

ALBANY COLLEGE.

Thirty-fourth Year

September 18, 1899, - June 20, 1900

OREGON SYNODICAL COLLEGE

Collegiate Preparatory, Commercial, Music and
Normal Courses.

Board and Tuition for \$90 a year in advance.
Expenses at lowest possible figure consistent
with a high standard of work. New Student
Club House.

An ideal place for a Christian Education.

WALLACE HOWE LEE, A. M., President.
Albany, Oregon.

Send for Catalogue.

Select Boarding and Day School for
Young Ladies.
Primary Department for Children.

The Occident

REV. THEO. F. BURNHAM, M. A.,
Editor.

REV. E. WOODWARD BROWN,
Associate Editor.

JOHN M. FORSYTH,
Lessee and Business Manager.

Editorial.

Forgetting Things Behind Entering upon the new year, it is natural to find our thoughts going back to the words of St. Paul, when he made, in substance, a sort of New Year's good resolution. But to forget things behind, we must be sure that they are behind. There are many things which we could put behind greatly to our advantage. Our extravagant habits might go. Shall we all resolve deliberately and with a real purpose that, with God's help, we shall live within our income in 1900?—no ice cream soda in summer, if we have to anticipate our weekly wages in order to have it; no new "four-in-hands" while the old neckwear is wearable, and no dress suit—unless the cash is ready for the tailor.

Hurtful Things Might Well Go. How much discomfort men often give to others by the indulgence in tobacco, which, however pleasurable to them, ought not to be used when injurious to one's self or an annoyance to another. One can hardly walk along our business streets, and not be forced to inhale the fumes of tobacco, blown into the face by a passing stranger. Many Californians are very remiss in thinking about the comfort of others in this regard. Hardly a public meeting is held where offense is not thus given. City Trustees sit and smoke while transacting business, and we know of a Board of Education, which requires lady principals to attend its sessions in a room blue with the second-hand vapor of the burning weed.

A Young Man's Peril. There is quite a fad now among boys and young men to use the deadly cigarette. All smoking of tobacco is uncleanly, defiling and, used in excess, very detrimental to health; but the pipe and the cigar are mildly evil compared with the cigarette. The taper end of the cigar and the bowl of the pipe absorb much of the pernicious nicotine; the cigarette has an *open end*, and the poison goes into the mouth and, when inhaling is done, *into the lungs*. Like sticky coal-tar, the black poison coats the sponge-like substance of the lungs, which are then unable to properly perform their functions.

How the Poison Works.

The veins bring to the lungs the once red blood, sent out through the arteries by the heart, but now of a blue color, because it has taken up the waste matter due to the constant process of decay going on in the body. The lungs are porous when in a normal state, and, the oxygen of the air coming into contact with our blue blood, purifies it, and sends it away red, upon a mission of upbuilding. The cigarette fiend has curtailed this power; hence his blood is not properly purified, his upbuilding is retarded, and his brain less vigorous than it would be did he give nature a chance to be good to him. Hence stunted boys, dull boys, young men with lack of decision, with poor powers of application, and frequently with organic disease, including cerebral disturbance. Often the tobacco is doctored with a refuse product of opium, and such cigarettes are so alluring that one can hardly break the bondage and give them up. Such smokers are really opium fiends. We do not wonder that boys of immature minds fall into this snare, but we are amazed to see grown men, who must know these simple matters of physiology, setting so dangerous an example. The New Year is a good time to lay the pipe in the fire, and to break a bondage which takes from a man the sense of self-control.

Something Worse than Nicotine.

This loss of grip upon one's will power and self-control is, to our mind, a greater evil than those of a physical sort. When conscience says Don't, and the appetite says Do, and we stifle the voice of the former to obey the latter, we have parted with a precious part of manhood. The help of a wise physician may aid the body to stand the shock of giving up the weed, and a manly man is not afraid to fight it out at some cost of suffering during the process. The hardness of this strife ought to make boys shun the temptation to begin. There are other things than tobacco which might wisely go with 1899.

The Social Glass.

One would think that, from reading the daily papers, men would be so convinced of the havoc made by strong drink that families would be willing to deny

themselves the luxury of table wines in fear of injury to some of their members, or to some person who comes under their influence. "I would give \$20,000 if I could stop this," once said a poor wreck of humanity to us; and we believe he would double that sum were it possible; but he has no hope of freedom. The time to stop is before you begin, and, if one has begun, as soon as possible after commencing.

**A Legion
of Demons.**

To hear some men preach, one would suppose that rum and tobacco were the only evils to be eradicated. But our faults and sins are legion. Let us throw away our past ideals, which have been lower than we ought to set before us. Our main purpose in life—what has it been, and what should and can it be? Have we been sordid and self-seeking; have we sought supremely the praise of men; or have we made the glory of God and the good of our fellow-men the lofty purpose of a consecrated life? Have we allowed envy or pride to rule in our hearts; has malice and an unforgiving spirit marked our way? Have we given our Master the *best*? Too often, has he not been given only what was left of time, energy and substance, after we had gratified our little self? Let higher, holier living mark our course in the year to come.

The Hopeful Outlook for the New Year.

We have heard the dismal note of lamentation from some good brethren during the past twelve-month. Statistics, they said, show a decline in the number of converts received upon confession of faith; the Sunday-schools were going too slow, also, to suit them. The brethren meant well, but lacked breadth of vision. The Spirit of God moves upon the hearts of men in various ways. All of his glorious workings cannot be printed in the form of statistics. There is growth in grace, as well as in the numbers of communicants upon a church roll.

The progress of Zion has some resemblance to the experiences of a traveler when visiting some new and attractive country. At times he is upon beautiful mountains, and at other times in awe-inspiring valleys. On all summits and plains he sees the works of God, and finds that which makes glad the heart, and moves him to praise the Maker of this world of beauty. We cannot afford to make all the world a prairie. God has been enriching religious experience wonderfully in 1899. The various Bible schools, conventions, conferences and councils have all been marked by a yearning for a deeper work of grace in the hearts of men, and the prayer, "More holiness give me," has been sweetly answered. A brighter vision of the world to come, loftier

ideals, and more zeal to realize them, are marks found in many Christian hearts to-day. More brotherly love, and confidence replacing distrust, the joining of hands for union in Christian work, and the putting aside of sectarian bitterness, together with many other happy tokens, move us to thank God and take courage. Already notable harvests of souls are reported. New York city, about which so much has been said concerning the decline of its Presbyterian churches, is quickened to a degree which reminds us of the years 1858 and 1876. New converts in large numbers are being received through answers to prayer and through co-operation of pastors in gospel work in the churches.

We confidently expect that the closing year of the nineteenth century will bring glory to the cross of Christ such as will gladden the church and fit us better to receive our King. The coming into places of responsibility on the part of workers trained to usefulness in the line of Christian endeavor, the development of systematic giving, and the use of the needed Quiet Hour, are signs of preparation for the welcome of One to come in the glory of the Father, and attended by a host of holy angels, who lead back to earth a company of redeemed ones beyond number, to rejoice with earthly believers in the completion of redemption. What welcome we have for many in that throng, should the Lord honor us with the privilege of the change, which comes in a moment—"in the twinkling of an eye," when we shall be thereafter "ever with the Lord." Till then let us work with zeal unabating, with consecration to the absent and longed-for Prince of Peace, and with a song in heart and on lip under all skies, because each day brings us nearer to the vision of our Blessed Hope!

The program for the Week of Prayer which we print in this issue will, we trust, be so generally observed that we shall soon see on every hand signs of "times of refreshing from the presence of the Lord." As California passes from the dull brown and dust of summer to the green and cleanliness of her later autumn, after the "first rains" have come, so may God send "showers of blessing" upon the spiritual fields now beginning to show a new impulse to life, not only on the Pacific Coast, but throughout our land, and to the ends of the earth!

Mr. Franklin Ford, proprietor of *The Youth's Companion*, died in Boston December 24th. He was about seventy-seven years of age, and was one of the most philanthropic of men. Some years since we were informed that he annually gave away almost the whole earnings of his publishing house, and this he did with unusual wisdom and care.

A New Year's Glance Around the World.

We are at the beginning of a year and a century. The twentieth century will probably differ as much from the nineteenth as the nineteenth has differed from the eighteenth; or as for that matter from any that has gone before. The difference of these days from any preceding days is becoming simply immense. While no man can see ahead even half a century momentous changes are going on. Great Britain is on the threshold of a new epoch; her English speech and intelligence, her pride of race and nation, the extent and character of her influence, make her the most notable power of history. She has pushed Anglo-Saxon speech, Anglo-Saxon intelligence and principle, "Anglo-Saxon institutions all over the globe." Germany, now at last united, has the good of union and the evils of imperialism; has the good of modern ideas and the evil remains of institutions and methods that are more mediaeval than modern. Germany has the most remarkable and powerful army the world has ever seen in days and years of peace. She has the most original and daring spirit of intellectual investigation the world has ever known. But the spirit of social democracy has entered, and while in its reaction from excessive bureaucracy and militarism it is extravagant and in its semi-enlightenment a menace, still there is hope in it. While it is hard and material, still, if it become more intelligent, it will become still more a power and still more a useful power.

France shows signs of degeneracy. Her natural growth of population has about ceased. Her insensate devotion to the glory of her army has led her to ignore justice and the public opinion of the world. The corruption of the Paris press, the disgusting elements in the literature, the effervescent hate, yesterday of Germany and to-day of England, are evidences of degeneracy. Yet the stability of the Republic, the industrial enterprise of the people, the stand taken by certain leading men against wrong, are healthful signs. The spirit of the French Revolution is not gone. It must be that France will assert herself.

Spain is still in the shadow, and Italy is struggling under her military burden. Austria is at her wits' end with sore dissensions. Russia is at last reaching the open sea, not by the south to the Mediterranean, but by the east to the Pacific. She is still holding her imperial Christian civilization in all the north of Asia, and is pushing southward. Japan holds her own and is beginning to act like a world power. China is awakening, is more and more opening. Egotism and isolation are diminishing. Our own country has entered into the field of the world as never before—this for better or for worse.

E. W. B.

The World's Level Rising.

On the whole the level of the world is rising. Among the ruling powers of the earth there is peace, and much more does peace seem to be a settled peace than was the case but a few years ago. The peace conference, with the proposal by the most absolute of the modern empires for a universal disarmament, was no accident. The nineteenth century has inwrought a great change for the better in the feelings of nations towards each other. The world politically divided is getting to be industrially united. Not a nation but is bound closely to others in industrial and financial and other relations. Industrial interests are binding the world. Each nation is finding that it cannot thrive alone. Great Britain must have breadstuffs from abroad. Russia must have capital from abroad. The world, which is mechanically and superficially much more of a unit than a century ago, is economically and in feeling much more of a unit. As a consequence of all this each nation must have less of that egotism which dwarfs than a hundred years ago; must have far less of that isolation which makes dull than a hundred years ago.

E. W. B.

The Struggle for Civilization.

The complication of modern life increases. Prof. Griggs, in a book of his just out, called "The New Humanity," says: "There is a vast increase in the intellectual problem of civilization." One instance he mentions in illustration is the movement in all lands from the country to the city. Another is that we must master and use a vast institutional, material and intellectual equipment of civilization, and that makes a very difficult problem of education; while also he speaks of the increasingly complicated economic problem. We have, however, the comfort to know that not a few men, as heretofore, are to rule the nations and solve their problems, but that a multitude of intelligent people are to rule and to study. For the first time the many are at work at securing the true end of social and personal life. These are the days of political democracy. And in the progress of events the new democracy will work certain things out and neither let itself be under a few nor at the mercy of nature in the industrial world, any more than in the political or in the moral world.

E. W. B.

How to Improve Public Opinion.

We very much wish to make some public matter better. To do so we must do our best to make a better public opinion. The present state of things in any kind of a community is in social matters much what those who rule there agree upon. Any reform must begin with an appeal to them. How are we to make

such appeal effective, how change a certain public opinion? Personally one forms his opinion by observation and reflection, by study and experience. New thoughts confirm or correct old ones, show their truth or untruth. And so we arrive at what we consider to be the truth about a certain matter. We have our mind more or less made up. Similarly, the mind of any body of men is made up. At first they know not what to do; every body of men has its problems. The United States did not know what to do about Spain in Cuba, or about the Philippines. The church world has to face the higher criticism. The moral world has to make up its mind about a dozen greater and lesser matters—duelling, slavery, war, Sabbath observance, amusements, the use of liquor, and so on. A discussion begins in one's own mind, in community. Suggestions are made, protests, criticisms. The matter is thought about, talked about, written about. If enough people are convinced we have prohibition, or civil service reform, or a government telegraph system. The new idea is adopted and the conflict practically ends. Out of this influence of one mind on another, out of this action and reaction, comes a certain agreement in view, a certain product, a crystallization, a capitalization, a public opinion.

E. W. B.

A Happy New Year.

Mr. Editor: When *The Occident* came in, the first thing as caught my eye was, "A happy New Year to all our readers!" an', says I to myself, now I'll jest set right down an' drop him a note, sayin', "The same to you, an' many of 'em!" Sometimes editors is apt to be forgotten. They send out all sorts o' nice things in their paper, an' work hard to make everybody feel good, an' sometimes git little thanks for it. If they say anything as folks don't like they hear about that quick as greased lightnin'; but hundreds o' times they git the nicest, sweetest little things tucked away in the corners, like Mandy's violets used to be, in at the shady nooks of the doorstep at the front porch, where nobody seems to take notice of 'em. Yet the smell o' them violets used to come up in the evenin', when me an' the boys set restin' ourselves; an' sometimes I've seen Jim stoop over and pull one o' them there violets, an' set an' look at it, till them brown eyes of his, that sometimes looked defiant an' stubborn-like, would turn moist an' soft, an' I knew how he'd go to bed a better boy for havin' looked at that there flower. An' Mr. Editor, may be, though nobody ever says anything about them sweet things you git in the paper, yet some poor, restless child, stubborn because his Father has been correctin' him, will look at 'em as Jim looked at the violet, an' then go an' rest where he'd oughter 'a'

rested long ago, all the better for hevin' seen 'em; for through them sweet things he may hev seen the face o' the Master.

But editors ain't always forgotten, though they do go on doin' faithful work an' never huntin' nobody but them as had oughter be hunt. No, sir! for back East I mind how, around Christmas time, when the neighbors was gittin' ready to go to market, they'd put in a turkey, may be, or a peck o' turnips, or it might be some nice, sweet butter, jist for a surprise to the newspaper man. Cause, you see, he'd done his duty by 'em. For when Mr. Jones' boy was drowned, didn't he put in the whole fifteen verses o' poetry Elvina Perkins had writ about it? An' it wasn't as if he wanted to take credit for the poetry himself, for he put it right under a notice as how he wasn't to be held responsible for what others writ, an' in that way he give Elvira all the credit. An' it was jist the same, no matter what happened he'd git something in about it—if a cow was lost, or a barn built, or a house took fire, or somebody got married—it all went in. An' it made nice readin'; an' so they'd take him presents at Christmas time, an' that made it nice for him an' nice for them.

An' I was curious to know if in Californy they minded the editors like that. I mean, of course, the editors of good papers like *The Occident*. For ain't you jist done your duty by 'em this last year? An' into lots o' homes you've come through your paper bringin' not news alone, but good words an' good cheer. An' you've done a lot o' thinkin' for some of us as can't think some things out for ourselves. Like that about the beginnin' o' the twentieth century—if you hadn't thought that out for me, I'd 'a' gone on thinkin' as how when we got to 1900 that meant 1900 past, jist the same as when Deacon Jones was measurin' the road in front of our place, when he shouted 19 rod he meant as how it was 19 rod *past*, an' he was goin' on measurin' the 20th, but he didn't say 20 till he got there; but all the while I thought as how it *was* the 20th he was a-measurin' after he *said* 19. But, accordin' to your way o' reckonin', I see as how in countin' I've been "*lookin' backward*," instead o' forward. Yet it kind o' bothers me to know where to put the first year of the world's existence: for, if the twentieth century begins at 1001, then the first century must 'a' begun at the end o' the first year. But I ain't goin' to bother any more; some o' you settled it, an' I'm goin' to write Mandy that the old man is a year vounger than he thought he was, for the first year don't count.

But I wasn't goin' to discuss any question like that, but only to show what you've done durin' the year, an' I hope the folks as you've helped will say so, even if they didn't mind

to send you a present at Christmas. May you live long to do the work as you're doin' so well!

I had a good time at Christmas; jist the same as on Thanksgivin'; them Californians didn't forget me; but I ain't left any room to tell you about it jist now. So I'll finish as I begun, thinkin' of the "Happy New Year" on your last copy, an' sayin' to you, "The same to you, an' many of 'em!" Yours truly,

Timothy Hayseed.

A Model Mission Band.

Editor Occident: We will call this Chapter II of the story of the Wide Awake Missionary Band of Central Presbyterian church, Los Angeles.

The title is rather long, but it tells you just where to find us, and we'll begin where we left off. Our February meeting furnished a very interesting program on the home and foreign missionary topics for that month, after which we began a new blue and white quilt. The superintendent was going away for two months, so the refreshments consisted of lemonade and a large dish of "good-bye kisses," which were at least sweet if they did remind us of parting.

In March the Treasurer collected all the mite-boxes, and wrote the first annual report to the Presbyterial Society: For Winter Mills, \$3.74; Mrs. Johnson, \$2.50; the Freedmen, \$2.50. Total, \$8.74. And \$8.74 was a very good beginning for a little band of twelve members, not eight months old.

The March and April meetings were conducted by the little girls alone. Their programs and sewing were prepared and sent them by their absent leader.

In May the meetings were changed from the first Saturday of the month to the third Saturday, to give more time for the preparation from the magazines. Promptly at 2 o'clock, on the 20th of May, twelve little girls assembled at the home of the superintendent. This remarkable promptness was due to a clause in the invitations stating that the Band would be photographed at 2 o'clock. Our pastor conducted the devotional exercises, and he was followed by an unbroken chain of prayer. Letters were read from our Presbyterial Secretary, and \$3 of home mission money was pledged to the support of Rebecca Ruelas of the Spanish Mission; \$3 of foreign mission money was also pledged toward the salary of Dr. Maude Mackey of China. A good program was rendered, and an informal talk on India enjoyed by all, after which refreshments were served.

Invitations were issued in June to a surprise party to be given to the girls of the Spanish Mission by the Wide Awakes, and Miss Cameron was good enough to keep it a real sur-

prise. We assembled in the reception-room and held our regular meeting; then Miss Cameron took us through the building, showing the school-room, dormitories, dining-room and kitchen. The girls of the Spanish school were out in the yard, where they had made a very pretty "park," and after playing some games our girls served a very nice little treat of sandwiches, cakes and fruits.

In July we enjoyed a very full program of readings, recitations and music, at the home of one of our members, whose mama gave us a little surprise by inviting us out into the dining-room, where we found a beautiful table spread with good things that little folks love so well. We have gained much in the interest the mothers are taking in the work of the Band, and in the increase of prayerfulness among the members. Our pledge money is being made up rapidly, and we can report an increased interest in missionary work.

As this story of another six months' work is somewhat overdue, we have made it brief, but we promise you a better story in the third chapter, as we had the first annual meeting of the Society in August, a picnic meeting at Eastside Park in September, invitations are out for a Needle Party in October, and we are to have a Mothers' Meeting in November, and a Christmas meeting, with the Spanish girls at the Mission in December; so, if you don't have something pleasant from us in January, it won't be for lack of material.

Mrs. John Torrey, Supt.

News from Canada.

Dear Occident: It has occurred to me that, as you have a great number of Maritime Province people in California, you might not be unwilling to let them have a few items regarding what is going on in the old home by the Atlantic. Memories of sunny days and kind friends of many years ago often draw my thoughts to the orange groves and vineyards of your lovely State, and I hope some day before I die, again to revisit old scenes and renew old friendships.

Winter has not yet quite overtaken us, but the ground is fast hardening for its snowy blanket, and the keen, frosty wind makes the cheeks glow with the blushes of health. Amongst Presbyterians, the Twentieth Century Fund is the all-engrossing topic. The Synod, last October, decided to take the matter up with vigor, and sub-agents were appointed in each Presbytery to canvass the congregations thoroughly. These are now getting in their work, and are meeting with a noble response. Rev. H. H. MacPherson, who has just returned from a trip to Newfoundland, reports that he met with a most cordial welcome and liberal response. St. Andrew's church, St. Johns, subscribed

\$5,365.50 in a few days' canvass, and will probably make it \$7,000. Outlying places, largely inhabited by "fisher folk," did even better, when circumstances are considered. Half a dozen persons in Belleisle subscribed \$145. At Harbor Grace there are only eighteen families who are able to contribute to the support of ordinances. The missionary in charge said, "If you get \$125 you will do well." He got \$653.50. We do not wonder that he adds, "If the whole church gives in proportion the fund will be \$4,000,000 instead of one million."

Under the inspiration of this movement church debts are disappearing. Sunnybrae and Hopewell have decided that their manse debts shall not survive the "watch night" of 1901. Murray Harbor and Peter's Road, P. E. I., have set down \$400 as a beginning. Doubtless a large slice of the Maritime contingent to the Fund will come from the "Garden of the Gulf." A loyal and liberal member of the Parrsboro church gave \$1,000, and the congregation is following his lead nobly and will make it over \$2,000. Fire-swept Windsor will wipe out \$7,000 of its debt and give something handsome to the "Common Fund" besides. So the ball rolls on, gathering force and volume month by month.

Some of your readers will be interested to know that United church, New Glasgow, is prospering and will build a hall as a much-needed annex to its handsome and commodious church. Zion church, Charlottetown, has undergone extensive repairs and will be reopened next Sunday. St. David's, St. John, has welcomed a successor to Dr. Bruce in the person of Rev. J. A. Morrison, Ph.D. Dr. Morrison was a pastor in Listowell, Ont., and Oak Street, Toronto. The settlement seems to be a happy one. The congregation and new pastor are both "strong" in the qualities most desirable in each. But I must not trespass too long upon your time and space, and shall be glad to write again if your readers care to hear from this quarter.

(Rev.) T. F. Fotheringham.

St. John, N. B.

An Intemperance Lesson.

I. "*Who hath woe?*" In wine he seeks relief from trouble, but it brings more trouble. He tries to put away his depression by wine, but after the excitement the depression is heavier than ever. Loss of money, loss of time, is added. He is unfitted for clear thinking or energetic action. He fails in his work. He loses his job. "*Who hath woe?*" The state of mind that disturbs his relations with God. He is unfit to pray or to enjoy the promises of the Bible. He can get no comfort in religion. His health is in-

jured. His faith is weakened. His hope is clouded. "*Who hath contentions?*" Those who drink together become excited in talk. They speak more plainly than is prudent; passion easily awakes; there is a quarrel. A quarrel results in blows, sometimes in murder. Often a drunken man contends not knowing what he contends about. There is a combative spirit in wine. It is represented as a peacemaker. Angry people who meet over a glass become reconciled. But, if they do, there is a strong likelihood they will quarrel again before they separate. Only let them get excited with drink, and they will have wounds without cause, and both *red eyes* and *black eyes*.

II. "*They that tarry long at the wine.*" The Bible does not say it is a sin to *taste* wine. It condemns excess. "*Be not drunk with wine,*" says Paul. Some say it is a sin to touch it at all. But the Bible is wiser. It points to the sin as drunkenness. If we are bound to avoid that sin, we are equally bound to avoid what necessarily leads to it. Some can drink a little and stop there. Others are so constituted that if they taste it, they *must* go on to excess. "*They tarry long at the wine.*" Thus drunkards are made. The first cup may make the beginning of a course that *ends* in drunkenness. Have the manhood to stop there. If you cannot, then don't touch it at all.

III. "*It biteth like a serpent.*" A serpent seems harmless—even beautiful, with bright spots and playful ways. One has allowed it to twine round his neck as an ornament, and at the moment when it seemed most harmless, its deadly venom was injected by its poisoned fang. So, what seems "a good creature"—not only harmless, but gladdening—turns out so fatal. The delicious draught excites the mind, awakens anger or lust. The result is *crime*, that brings judgment—death, or the habit grows insidiously, till at length he who was a freeman finds he is the most abject slave. Other foes are open—wine is a *deceiver*—a treacherous enemy of man, like the serpent.

Faribault, Minn. Rev. S. Andrews, M.A.

San Francisco held two elections last week, the results of which are significant. The first was on the question of bonding the city for an extension of the Panhandle Park system as far as to Van Ness avenue. The second was for issuing bonds to the amount of nearly \$7,000,000 to build new school buildings, a perfect sewer system and a modern hospital. In the first election more than the requisite two-thirds majority was secured for the bonds while in the second the vote in favor was more than twenty to one against. This is a gratifying forward step. The city will thus become beautiful to the eye, favorable to health, and will still further foster education.

An Echo from Howard Pulpit.

[We do not usually print sermons in *The Occident*, but on Thanksgiving Day, Rev. F. S. Thomas gave the people such a treat upon the text Ps. c: 4, 5, that we have asked for the concluding part of the discourse, so that our readers may enjoy it also. Howard pulpit has had some grand preachers in former days, and it is a pleasure to note the earnest and hopeful tone of the present incumbent, who is laying hold of the work there with a consecrated zeal.—Ed.]

The last but not least is the contest between Christianity and secularism. This is an old struggle, and is carried on to-day with greater vigor than ever before. It is a battle of giants, and mighty issues are at stake. Notice some of the elements in the platforms of the opposing factions. The forces of Christianity look at man as a spiritual being, who is the child of immortality, created by a personal God and endowed with capacity to know and serve him—a being who is to love God and fellow-man, and is to enter upon the conquest of time and eternity.

Secularism, on the other hand, is materialistic in its tendencies. It substitutes matter and force for a personal God, draws all its inspiration from time, and lets eternity go by default. It contends that the highest purpose of man can be realized in the seen and not the unseen. This secular spirit is bent on material progress. For this it makes first, last, and all the time. Like a furious beast it rushes forth for "a civilization where wealth accumulates and men decay." This is the spirit that musters its mighty hosts to spread death and ruin in the ranks of humanity, slaughtering the innocent, corrupting the pure and simple, weakening human wills and strengthening base passions. This is the spirit that puts integrity at naught and laughs at honesty. This is the spirit that puts up the brewery and the brothel, and then employs the law as a guardian angel to protect them from harm. This is the spirit that allures the young with gilded vice and siren song; that distributes literature more blasting than the wind which sweeps in from the desert. It does not hesitate to corrupt our politics; with fiendish daring it prowls at large, stuffing ballot boxes with bogus votes and newspapers with flagrant falsehoods. Its principle is selfishness and not love, and its symbol is embodied in the club of Cain and not in the Cross of Christ. Unmerciful competition is its law, and "might makes right" is its gospel. It forces one man to become the business enemy of another, and in the name of "business is business," it commits high treason against human brotherhood. This is the spirit which is bent on creating an aristocracy of gold, which is even more bigoted and oppressive, and an aristocracy of blood. And sad

is the sight of these hosts of selfishness, rushing for "the meat that perisheth, and not for that which endureth."

But some one may ask, Is this not a gloomy picture, and not very conducive to awaken the spirit of praise? Yes; it is a gloomy picture. But the darker the cloud the more beautiful the rainbow, whose bright colors are the banner of victory, which the triumphant hosts of light unfurl upon the battlefield of the storm. And this spirit of secularism is a dark cloud. But look again! See, there is a rainbow, and its brightness is the brightness of the promises of the God whose mercy is everlasting, and whose truth endureth to all generations! God is in this conflict, giving personal leadership to his conquering hosts! For, however aggressive is this spirit of worldliness, let us not forget that the spirit of heavenliness is not less active. If there is much sin and iniquity in the lives of men, it is also true that there never was so much of righteousness as there exists to-day. While the violation of law is appalling, never before were there so many who are mastered by the spirit of obedience. Surely, the spirit of Christ is taking a firmer hold upon the people of Christendom, leading them to a higher state of morality and true civilization. A more profound reverence for God and a deeper insight into the worth of manhood are working their way in the minds and hearts of men. There is an enthusiasm for the rescue of souls which is gradually growing both within and without the Christian Church, which is akin to the enthusiasm of the Master. "Work for humanity" is becoming the motto of the age. The armies of the living God are waging war against the hosts of iniquity, and "The world for Christ" is their battle-cry. If there are young men in danger, there are thousands of young men volunteering to save them. And look at the vast army of young people, numbering over four millions strong, whose enthusiasm encircles the globe. And there are thousands of the noblest women in the land banded together and marching under the white banner of the Cross, whose mission is the redemption of the race. Wherever they appear their demand is always the same; on the platform, in the press, at conventions, in legislative halls, and before the throne of grace; and that demand is better opportunities for the people of the world to become pure women and noble men! And God and men are hearing their petitions and beginning to grant their requests. Never before have there been so many souls actuated by so noble impulses as there are to-day. They are found in every position—at the bar pleading for the cause of justice; in legislative halls, passing laws, with their fingers on the pulse of humanity; on editorial staffs, advocating the right of truth to reign and govern. There is a grow-

ing disposition to place greater emphasis upon moral principles as factors in social and commercial life. It is being instilled more and more into the minds and consciences of men, that love and not selfishness should be the law of life. That God and man, Church and State, religion and politics should be under the same moral law. That injustice is as much out of place on the stock exchange as in a prayer-meeting, and that it is just as much of a sin against God and man to run a den of iniquity under the auspices of the State, as under the auspices of the church; that it is just as damnable to make drunkards on the streets of our cities, as it would be on the streets of "the New Jerusalem." There is a growing consciousness that sin is sin everywhere and always, and that there is no choice but to forgive it. That under no circumstances, whether as devils or angels, whether as politicians or ecclesiastics, whether as brewers or makers of bread, has a moral being any right to condone injustice and defend selfishness. And I believe that there is a growing demand to bring the institutions of the state to work more in harmony with the institutions of the church; to bring our factories and legislative halls and marts of trade to work in unison with our prayer-meetings and Sabbath-schools and sermons; to utilize the mighty forces of nature—steam, electricity and liquid air—so as to be more in harmony with the use which is made of the powers of divine love, of grace, and the atoning blood, and the Holy Ghost! Let us not cease in our thanksgiving. God is with his people; his mercy is everlasting and his truth endureth to all generations. Remember that—

"Grandeur than ocean's story,
Or songs of forest trees;
Purer than breath of morning
Or evening's gentle breeze;
Clearer than mountain echoes
Rung out from peaks above
Rolls on the glorious anthem
Of God's eternal love."

Our Foreign Peoples on This Coast.

By Rev. W. O. Forbes.

Presbyterians have done very little for the foreign population on the Pacific Coast—nothing for the Scandinavians at all, and but little for any other class except the Chinese. There are a few Welsh churches, perhaps one or two in each of the Pacific States, with a little work among the Spanish in California and a little effort for the Germans in Oregon. The Presbyterian Church has not done what it should for these German-speaking people especially. We are usually prompt to respond to their call. The two German theological seminaries are encouraged in their efforts to provide ministers for these people, but the Presbyteries seem slow to organize German

churches. In fact, the only churches we have west of the Rocky mountains among these people are in the Presbytery of Portland, where there are three churches organized in country places. These three churches are at Bethany, Damascus and Eagle Park. The foundation for these churches was laid by the Rev. Henry Gaus, who came here under the direction of Dr. Lindsley, more than a quarter of a century ago. Mr. Gaus preached first in Portland, using the old First church in the afternoons, and from here reached out first to Wilsonville, up the Willamette, then to Stella, down the Columbia, and after that to Bethany and Eagle Park, where he eventually organized churches; and finally to Damascus, where a church was organized after his death, by the Rev. F. H. Fruht. These churches are now grouped into two fields—Damascus, supplied by the Rev. F. H. Fruht, and Bethany and Eagle Park, supplied by Rev. A. H. Bauman. Damascus is fifteen miles southeast from Portland and Bethany is about the same distance southwest, while Eagle Park is thirty-five miles southeast. Thus Mr. Bauman's two churches are fifty miles apart, which distance he makes with a team once a month. Mr. Bauman also supplies two other points near Bethany, preaching three times a Sabbath, three Sabbaths each month. His work, however, prospers. It was the writer's privilege to attend the annual "mission feast" at Eagle Park and participate in the great day by preaching twice and making an address to the children, alternating each time with the pastor, and with him partaking of a bountiful basket dinner—six addresses and a dinner, all between the hours of 10 a. m. and 4 p. m. The collection for missions was \$19, which was a good offering for these people. At Bethany in a like meeting the offering was \$73. On the last Pentecost Sunday, which the German churches observe in a special manner, there were eleven accessions to the Eagle Park church. Mr. Bauman is an earnest, spiritually-minded man of God, and is much beloved by his people. He works, however, to great disadvantage, which could be avoided only by a re-grouping of the fields, which will probably be done in the near future. There are several more or less strong German churches in Portland under the charge of other evangelical churches, but the Presbyterians have none in the city. When the opportunity was ours the missionary money was wanting, so we lost our opportunity, and the German young people who are constantly drifting to the city must go into our English churches or seek a home elsewhere. Many of them, however, prefer to go into the English churches, so great is their attachment to the church in which they were reared.

Church Support.

By Rev. W. T. Wardle.

The question, How shall we support our churches, meet the financial demands? is in constant evidence. It demands careful and prayerful thought. Many of our wealthy churches are not thus troubled; they move forward undisturbed by the almost ceaseless anxiety felt by our small ones. How can this anxiety be relieved? Various methods are in use, and their advocates are often numerous. There is the direct Scriptural method—systematic, proportionate, generous offering to the Lord, as "He hath prospered." Thank God, those who thus give are on the increase! But there is the more common method of resorting to suppers, fairs, entertainments, held in and out of the churches, by means of which financial demands are sought to be met. In such methods the ways of the world have often been aped. But, surely, it must be clear to any one open to conviction that such a stampede as the Temple never saw would take place if the Head of the Church should make a visit in person during the time a fair or supper was in progress. Think of our churches being turned into lunch and supper rooms, with amateur theatricals on the platform, interspersed with grab-bags, auctions—all to induce godly and ungodly people to patronize on the plea that the money raised will help the church to permanency, and support the gospel in the community. And it is further said, that "sociability is fostered; that people are attracted to the services; that it matters not how, or from whom, the money comes, so long as we get it and use it aright; that the church must be supported; that our church cannot be supported save by resort to such methods." And woe to him who seeks to propose or suggest a better way. "Why he is behind the times. He has not learned how to adapt himself. Why, Paul was 'all things to all men,' you know. Yes; we admit your ideal is the right one, but this is a real world; your ideals won't work." And the ambassador of Jesus Christ, sworn to allegiance, to Scriptural doctrine, methods, and examples, with his people goes to his church supper, and in the temple dedicated to the worship and service of God, pays for and eats his oysters and doughnuts, laughs at the comicalities of the speakers, and from the platform where he preaches Jesus Christ and his gospel, he hears slang and profanity dispensed and recited, which "just made the people burst with laughter, you know." And all for what? To support the church. Jesus said, "I, if I be lifted up, will draw all men to me." Surely, then there can be no justification for aught save the gospel, or whatever the Head of the Church would endorse as legitimate means to win men to that gospel. "But the Church must be supported." Yes,

Christ has promised to care for that, and he will honor those who honor him. It may not be possible to lift our people at once out of time-worn ruts and habits, but surely, with precept and example, trusting to the Master, his method must at last prevail. But we obtain it never by compromise, or drifting, but by effort. And experiences prove that when once we have learned the direct way of offerings to God, we never go back to those in which is connected so much evil. Greater spirituality will obtain, more perfect harmony seen, people will give as never before; they will be attracted, won to salvation and to service. With so many churches, during the hard times resorting to methods putting them on worldly levels, often making no honest effort to rise above such levels, is it any wonder that men have not been won, that statistics show decrease rather than increase during the year past? Ah, let us follow the Master at any, at all, costs. We are his representatives. However others fail, or cause to stumble, let us lift, win men to the Master, by showing his methods even in church support.

Portland, Ore.

Revival Recollections of a Septuagenarian.

The near approach of the Week of Prayer revives some of the precious and tender memories of my past life. In my boyhood and early youth Charles G. Finney, the Boanerges of revival preachers, was in the zenith of his power. I was ordained and entered upon my first pastorate in the year of the memorable awakening of '57, which, starting in Fulton street, New York, swept like a tidal-wave over the whole country. The great Moody and Sankey revival of the seventies, which stirred the Christian heart and life of two hemispheres, most of us remember. The mighty spiritual upheaval of the latter half of the last, and the opening period of this century, which gave birth to the American Board of Foreign Missions, the American Bible Society, the American Tract Society, and other kindred ecumenical institutions, I knew of only by tradition. Take it all in all, the century now closing has been the most remarkable Christian century since the Lord of glory died. The church at large has attained a more adequate conception of the mission of the Comforter, and of Pentecostal blessings as the undying heritage of the New Testament church. For this she is greatly indebted, under God, to the quickened and enlarged spiritual intelligence of two great men of the last century—the predestinarian, Jonathan Edwards, and the voluntarian, John Wesley. Jonathan Edwards' "Thoughts on Revivals" was an epoch-making book, whose influence may be traced in all the evangelical

activities of the following century. John Wesley promulgated the same essential truths from his ubiquitous pulpit, by which he "contested the three kingdoms in the cause of Christ, during a campaign which lasted forty years, during each of which he seldom preached less than five thousand times"! All evangelical churches, in this country and in Great Britain, now recognize the fact that the religion of the heart is the heart of all religion, and that revivals are normal experiences of the Church of the New Covenant, and her chief reliance for the conversion of this lost world to God.

But every great movement is liable to be perverted or to run to excess, and revivals are no exception to the general fact. The movement has latterly fallen very much into the hands of a class of religious specialists (with or without the grace of orders), whose function it is to go around among the churches, assume the charge of them temporarily, and undertake the experiment of "getting up a revival." As a consequence of this general perversion we are drifting away from the original and Scriptural idea of a revival, which means, primarily, *a reawakened life in the church*. We are also slighting the two indispensable requisites of a genuine revival—importunate prayer, and the patient, persistent, systematic Biblical instruction of each oncoming generation. In the natural world we never expect to reap successive harvests from a last year's stubble-field. Why should we expect it in the spiritual world?

A word at this point in regard to the so-called "machinery" of revivals. Many incipient revivals have been crushed in the bud by a superincumbent weight of machinery. They have smacked more of the human arrangements than of the divine afflatus. We are in constant danger of forgetting what true religion is, and where is the real hiding of its power. We look to adventitious aids and attractions, and stumble over the simplicity of the divine methods. "What went ye out for to see?" "Say not lo here, or lo there, for the kingdom of God is within you."

When Mr. Finney was holding one of his great revival meetings in Rochester, New York, there was a man at the house where he was staying who kept his room a great part of the time. He seemed to be, much of the time, in earnest talk with somebody, and occasional sighs and groans issued from his room. The people of the house were at first perplexed, and at length became somewhat alarmed at the circumstance; and they spoke to Mr. Finney about it. He said he would examine into the matter. Stealing quietly up to the man's room, he stood still a few moments at the door and listened. As soon as his quick ear had caught the meaning of the mysterious voices Mr. Finney went down-

stairs and said to his host and hostess: "You let that man alone; I have discovered in that room one great secret of the success of my labors in Rochester."

Every great revival movement, from Pentecost Simon Peter down to Charles G. Finney, has been the outcome mainly of agonizing prayer. It has been after the church has lain flat on her face before God, praying and weeping, that she has risen upon her feet and entered upon a new career of spiritual conquests. I have witnessed, in my time, at least two revivals that were the results almost wholly of prayer. And it was as if the heavens were opened and the earth was moved by the manifest presence of God. Such revivals are not gotten up; they come down. They are in answer to the Church's exigent need and her passionate cry: "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence!"

The old-time evangelists would not come to, or stay with, churches in which there was not a prevalent spirit of prayer; in other words, where the revival had not already begun. They felt that it was no part of their vocation to thaw out frozen churches. In the old-fashioned Methodist protracted meetings, men and women would rise from their knees, where they had been wrestling in prayer, and exclaim, "I have got the power! Glory be to God, I have got the power!" To me, then a mere boy, those phenomena were inexplicable, and were, in truth, somewhat startling; for I did not know what they meant by "the power." But I understand it now. Those old Methodists would as soon have thought of seeing a thunder-storm without a thunder-cloud, or a shower of refreshing rain without any precipitation of moisture in the sky, as of having a revival of religion without "the power." To them the two things were practically synonymous. And they were right. "Ye shall receive *power*, the Holy Ghost coming upon you."

And what the great Methodist Church most needs to-day, from her bishops down to her humblest layman, is the re-enduement of *power*. And what the Presbyterian Church, and all other churches need—in heads and members—is to have poured into their hearts and into their lips "the spirit of grace and of supplications," and to "look upon him whom they have pierced." And then the years of the right hand of the Most High will return to our churches, and the days of our mourning over our spiritual desolations will be ended.

"H. R."

Don't merely wish your friends a "Happy New Year," but plan to do something to make it a happy one for them.

A Work of Grace.

Editors Occident: The churches of Two Rock and Tomales have had a season of refreshing. Rev. J. H. Madill, the Presbyterian missionary of Benicia Presbytery, along with the pastor, Rev. M. T. A. White, have been doing some extra work. For two weeks work was done in the Two Rock church. Every evening service was held, and good audiences every night; and during the day the work was carried on from early morning to late in the evening, only taking time to get meals and get to the church in time for service. Almost every family in the valley for miles around was visited and worship held with those that could be gathered in. Large audiences on each Sabbath day greeted the minister both morning and evening. Services were held in both places on Sabbath morning. Then two weeks were spent in Tomales, where over sixty families were visited, and Scripture read and prayer offered in them all. Here, indeed, the work was arduous. Over hills and down the valleys the roads went, and in holes; but still the Master's work went on. Many times the two workers would not get back to town until the shades of night had fallen, and then have to hurry with supper and off to the church. The nights were for the most of the time dark, and often rainy, but still good audiences came all the time.

Mr. Madill preaches the pure gospel, without any side-shows about the work. He preached every evening during the week except Saturday evening, and then twice on Sabbath. Only one evening during the four weeks was the rain sufficient to keep the people away, though sometimes there were not so many as at others.

Often the faith of the workers was sorely tried, for it would rain, and rain again, but still the people seemed to be so anxious to hear the gospel message that they would come, "rain or shine." Let me describe the last Sabbath at Tomales. At the communion service thirteen united with the church, twelve upon profession of faith. Six of the number were heads of families. Five young ladies from the Sabbath-school were among the number. In the afternoon a new Sabbath-school was organized at Marshall, seven miles down the bay. Then back again for evening service, where, although it was raining for hours before the service began, the house was well filled with an attentive and appreciative audience. At the close of the evening service others gave their testimony that they were on the Lord's side. Many Christians expressed themselves as greatly blessed by the meeting, and were very anxious to have them continue another week.

Mr. Madill is a fearless preacher of the gospel message, and was listened to by all classes of people with marked attention. Many hope

that he can come back again to hold just such another series of meetings in the near future. God has certainly blessed the work in all this vicinity. The prayer of God's people here is that his grace may keep his young servants from falling. Many prayers will follow the evangelist to the churches where he may work.

"One Who Was Present."

December 14, 1899.

The Spirit of Christ.

It did seem as if the countries I have visited where the crucifix was seen the most frequently, the spirit of it, that for which it stands, was most missing. One of the deepest lessons I learned during a summer of travel was that there had better be no profession of Christianity without the spirit of the founder of our holy religion. Our religion means love, or it means nothing. Alas, how little have we of the spirit of Him who died to save us! When we become really, practically like the one we call Master; when we copy Him as I saw young artists in gallery after gallery copy the old masters, trying to get every line and every shade like the original, then the world will believe in Jesus Christ. But I am persuaded there must be an incarnation of Christ in us. No mere profession of him will bring about the salvation of this world—nothing less than downright unselfishness will do it. We shall have to give ourselves away—our money, our all. Then the New Testament account of Jesus Christ will have a meaning of happiness, when we live not for ourselves, but for others; when all we care for is to give, instead of receiving.—
[Mrs. Margaret Bottome.]

The gravest concern of Dr. Dale in the last years of his life was expressed with characteristic directness in a remark of his to Dr. Berry, which the latter often repeated. "Berry," he said, most impressively, "nobody is afraid of God now." To both men it might well seem a strange and ominous symptom; for it means that a true vision of the living God is fading out of sight. In this over-ripe civilization the spiritual sense grows dull among people sleek with prosperity; while the ablest men we have expend their ardor in philanthropy, or devote their intellect to agnosis of natural laws. Our generation thinks of God as nature grown benevolent, and we as subduing nature.—[Ex.]

"Oh, think not future years can give
A grace that doth not in thee live;
That hath not of thy toil and care
Been wrought to make thy spirit fair!
Read from the tablets of thy heart
Thy destiny in what thou art,
And know the promise of the goal
Is in the altitude of soul."

"See how, everywhere,
Love comforts, strengthens, helps,
And saves us all!
What opportunities of good befall,
To make life sweet and fair!"

Home Circle.

From Day to Day.

CONSTANCE BRENT AVERILL.

Why turn we back to our lost Yesterday
With faltering feet and wistful, weeping eyes?
Does all the year die with it when it dies,
And Life's whole growth and glory pass away?
Shows not To-day as fair a harvest yield?
Smiles not as green To-morrow's budding field,
That far before us lies?

When fall the faded petals of the rose,
We do not sigh: "No rose will bloom again!"
Nor cry: "No other throat will sing that strain!"
When the lark's carol trembles to its close.
Faintly foreshadowed in the sunset glow
The tender promise of the dawn we know,
Though dark the evenings wane.

Lo! all our days are but as steps that tend
Unto their goal by an appointed way.
Let us not vainly murmur and delay,
But walk in faith unquestioning to the end.
Behind us lie the shadows. Look before!
Look to the broadening light, and weep no more
For the lost Yesterday!

Boston, Mass.

The Dying Old Hindu.

MRS. ADA LEE.

This being Sabbath morning was one of our busiest, as we have seven native Sunday-schools, with about 450 to 500 children in all. Just as I was hurrying from the one I usually take, where we had seventy-five interesting little children, hoping I would get into our English service in time for the sacrament, I was met by a little Hindu girl belonging to our Home day school. She had come to tell us that the old *Ghee*, the woman who gathers the children for the school, was dying, and had sent for me and the Christian teacher. I got into the carriage with the teacher. After driving through lane and gully into the midst of the native city, we came to lanes so narrow that we could no longer take our carriage. So we alighted and went winding in among the houses, led on by our little guide. Finally she led us into a small dark room where the suffering woman lay.

She turned her head to catch the first glimpse of us as we entered the door. "You have come at last!" she exclaimed. "Oh, I am so glad! Tell me that name quickly," she said, fixing her longing eyes upon me, "that name—the name of Him who you said would save me." I whispered, "Jesus."

This Hindu woman has worked in our mission for fifteen or twenty years. Often I have said to her, when she has come in with fresh marks of idolatry upon her body, or having just returned from bathing in the Ganges, "Ghee, how long are you going to cling to your idols? They can do nothing for you. Only Jesus can save." She never gave me any definite answer. But now that she is dying there is nothing in the deceptive, vile sys-

tem of Hinduism to comfort her poor soul, and she begs us to repeat to her, again and again, the name of the Christian's Savior—the blessed name of Jesus. She turns to the faithful teacher whom she has known so many years, and pleads with her to pray: "Oh, pray that God may forgive my sins and take me to his happy place." We prayed for her, and taught her a few simple sentences of prayer, commending her to our God who is all-merciful.

As we arose to go she said to me, "Let me hear that name again—repeat it to me over and over—that name that can save." I said to her, "Jesus, only Jesus." "Then it will be all right, will it?" she asked. I answered, "Yes—trust him—rest your soul on him." I think the angels were hovering around us as we three knelt there with the old Hindu woman who was dying.

The Lord of harvest send forth more reapers into this ripening harvest field. And oh, that the church of God was only awake to her privilege, and that Christ's dear ones only knew the blessedness of in some way being represented in this great work of leading the heathen from their stocks and stones to know and love the true God.

In a few hours after we left poor Ghee she passed away. Her last audible words were, "Jesus, Jesus."

Calcutta, India.

How to Make Religion Winsome.

In the first place, by realizing the need and propriety of making it winsome. Some people seem to think there is no occasion for any effort in this direction; that religion is sufficiently winsome in itself, or, if not that, that there is something out of taste, if not morally culpable, in trying to make it seem so. But certainly it is our privilege to do what we can to lead others to realize that the religious life is a happy life, a life of gladness and reward. So long as we do not misrepresent the truth, and do not put before anyone the rewards of the gospel as the chief incentive to be Christians, we shall do no harm.

How, then, can religion be made winsome? Chiefly in this life by revealing it as a means of doing good. It is in accord with the profoundest philosophy, as well as with the widest experience, that there is no such happiness as that which springs from the effort to benefit others in some practical manner. It is quite true that many people who are laboring to do good do not seem, and perhaps are not, specially happy. That does alter the fact. He who sees in his neighbor a brother of Christ, and who for the love which he bears to Christ puts himself out in order to be helpful to that brother, always finds a spring of gladness bursting out in his heart, as out of the rock which Moses smote.

The spirit which imparts self-sacrifice, fellow-feeling, sympathy and outreaching toward others in hearty looking for their best welfare, that makes religion seem winsome. It is something which he who lacks it wants to possess. It satisfies his sense of the fitness of things. It is a kind of religion which he believes to be genuine and inviting. To make religion attractive, therefore, cultivate and illustrate all the sweet, gentle, uplifting qualities which Christianity suggests. Let it be seen that Christ is an attractive Master to you, that his service is perfect delight as well as perfect freedom. That will aid you to win others to join you in serving him.—[The Congregationalist.

Peace Like a River.

DAVID RAND PIERCE.

How blessed the peace
Which a saint only knows,
That over his heart
Like a calm river flows,
That lights all his path
On mountain or plain,
And deepens his joy,
And softens his pain!

O child of the world,
Wouldst thou know in thy heart
The fullness of joy,
Which this peace can impart?
Thy moment of pleasure
How soon it is past—
Oh, drink at the Fountain
Of joy that can last!

There's rest for thy soul
Which the world cannot know,
There's joy for thy grief,
And weal for thy woe,
There's One who has died
On Calvary's tree,
And opened the portals
Of heaven for thee!

O Lord let me sing
So sweet that my song
May win some poor soul
From Satan and wrong,
Or lead one more close
To thy Fount of delight,
Where his yoke will be easy,
His burden be light!

Training a Child's Will.

"Little good can come of being arbitrary with a child, by making him do as we wish without first getting at the causes of his wilfulness," is the position taken by Anna Wikel, writing of "Breaking a Child's Will" in the December *Woman's Home Companion*. "A child's volitions are transient. The endeavor, then, must be to get at his fleeting volitions and train each one aright, until he can be said to have a governing purpose. Some put implicit faith in reasoning with a child. Well, it shows respect for child-nature and occasionally reaches him; at least it may have some effect in developing his reasoning powers, and certainly promises confidence between parent

and child. If his reason were already developed there would be less difficulty in training the will, but since it is not we must train the will through other avenues, and his feelings, his emotional impulses, for the best of these. In order to strengthen and train his will a child must be allowed to exercise it by choosing for himself as far as practicable. The parent or teacher must advise the child before the choice is made, or when he is suffering as the result of an unwise choice he may well reflect on them for not giving him the benefit of their experience; but after both sides are made plain the child must be left a free moral agent. If there is a choice between a pocket-knife and a new pair of trousers a boy will almost surely choose the knife. When he feels ashamed of his patched knees it will be a means of culture to his judgment through the emotion of shame, and his next willing may be on the line of reason. But it takes more than one lesson to learn that 'we cannot eat our cake and keep it, too.' Robertson says, 'There are two ways of reaching truth—by reasoning it out and by feeling it out.' A child must *feel* his way to truth. A child lives in his feelings, and through them he is reached for good or evil."

To Be Useful.

Do the duty that lies next to you.

Live in the sunlight and help others out of the shadows.

Have a great deal of hope in the heart and wear a radiant face.

Reach out a hand of helpfulness to the stumbling ones, and speak a word of cheer to the discouraged.

Spend much time in secret fellowship with the Master, then the time spent in trying to better the world will be wiser and better spent.

Find out where the lame ones are and help them over the rough places. Their gratitude will well repay you, and the Master will say: "Inasmuch as ye have done it unto one of these ye have done it unto me."

If people who regularly use powder could only realize how destructive the practice is to the skin, and how exceedingly nasty the results are, they would gladly try what radiant, perfect cleanliness would do. Several dollars' worth of rouge and powder can be outdone by a plentiful use of pure water, if only sensibly applied.—[Ladies' Home Journal.

We often crush down our impulses, not realizing that our impulses are apt to be just the quick longings of our natures to fulfill their ideals.—[January Ladies' Home Journal.

Her Friend.

'Twas in the Boston fast express, a little maiden sat;
She occupied the seat alone; beside her lay her hat;
She clutched her dolly to her breast in childish, mother

play,

As if she feared some dreadful giant would snatch it
right away.

"Are you alone, my little girl?" I asked as I stooped
down.

"My mamma told me Dod was here," she said with
half a frown.

"She tised me an' my dolly, an' I dess I don't know
you."

"But, dear," I answered, smiling, "tell me where
you're going to."

She twisted in her seat, and then she tossed her
tangled hair—

"I'm doin' to Boston, an' my pop'll meet me there."

"But, dear," I questioned gently, "if the choo-choo
cars should stop

And you should walk, and walk, and walk, and then
not find your pop,

What would you do?" The little maiden shook her
head and frowned.

"My mamma says when pop is gone that Dod is
somewhere rcund."

The train rolled into Boston town. I waited there
awhile

And watched my little blue eyes, with her half ex-
pectant smile.

"Dess waiting for my pop," she said, "with dolly fast
asleep."

And then a man came rushing in. I knew him by his
leap;

He snatched his little daughter up with frantic, fever-
ish glee;

And then with father's instinct, quick his eye was
turned on me.

"Well, Bess," he asked, "who is your friend?" with
quaint, expressive nod.

The maid replied: "I dess I know. I fink it mus' be
Dod."

Saved by a Goose.

This goose made its first appearance near Quebec over fifty years ago, when some British troops had been sent out to put down a rebellion of the colonists. A certain farm in the neighborhood, suspected of being a resort for the insurgents, was surrounded by sentries placed at some distance apart; and one day the sentry whose post was near the gate of the farm heard a singular noise. A fine, plump goose soon appeared on the run, making directly for the spot where the soldier stood; and close behind in pursuit came a hungry fox.

The sentry's first impulse was to shoot the thievish animal and rescue the goose; but since the noise of the report would have brought out the guard on a false alarm, he was obliged to deny himself this satisfaction.

The fox was gaining on his intended prey, when the goose, in a frantic attempt to reach the sentry box, ran his head and neck between the soldier's legs just as the pursuer was on the point of seizing it. Fortunately, the guard could use his bayonet without making a disturbance, and he did this to such good advantage that the pursuit was soon ended.

The rescued goose, evidently animated by the liveliest gratitude, rubbed its head against

its deliverer's legs and performed various other joyful and kitten-like antics. Then, deliberately taking up its residence at the garrison post, it walked up and down with the sentry while he was on duty, and thus accompanied each successive sentry who appeared to patrol that beat.

About two months later the goose actually saved the life of its particular friend in a very remarkable way. The soldier was again on duty at the same place, and on a moonlight night, when the moon was frequently obscured by clouds, the enemy had formed a plan to surprise and kill him. His feathered devotee was beside him, as usual, while he paced his lonely beat, challenging at every sound and then "standing at ease" before his sentry box. The goose always stood at ease, too, and it made a very comical picture.

But some undesirable spectators—at least of the soldier's movements—were stealing cautiously toward the place, under the cover of the frequent clouds and a line of stunted pine trees. Nearer and nearer the post they crawled, till one of them, with uplifted knife, was about to spring on the unsuspecting man.

Then it was that the watchful goose covered itself with glory by rising unexpectedly from the ground and flapping its wings in the faces of the would-be assassins. They rushed blindly forward, but the sentry succeeded in shooting one of the party and bayoneting another, while the goose continued to worry and confuse the remainder until they fled wildly for their lives.—[St. Nicholas.

Printing Without Ink.

The English trade papers have, within the past six months, devoted considerable space to the discussion of printing without ink, a subject which has considerable interest to all who are engaged in making books, whether they be paper-makers, printers or publishers. The basis of this scheme is an invention for printing by an electrical process, the patents covering which have been acquired by an English corporation.

From what can be gathered from the various printed accounts, the printing by this method is effected without the use of ink in any form, by simply bringing the plate in contact with chemically damped paper, linen, silk, wood or other material, the result being a good, clear impression, the density of which can be varied as desired. The print obtained by this process resembles in clearness a copper plate or litho-engraving, and is obtained in a more simple manner than letter-press printing. The ordinary printers' type blocks, forms, stereotypes or electrotypes constitute in themselves a suitable printing surface, and may be used in a similar way, merely coming into

contact with the dampened paper to form the print.

The chemical additions to the paper which make it susceptible to the electric current are to be added to the pulp, and are said to be so cheap as to cause no appreciable increase in cost. The paper does not depreciate by keeping in stock, and can be supplied to the printer in the usual form of flat reams and in reels. It is the intention of the patentee to grant licenses on moderate terms to paper-makers, so that there will be no necessity for changing the usual source of supply. The saving to those who adopt electrical printing will be, primarily, in the cost of the ink and in time and labor.

It is claimed that all printing presses now in use can be adapted, at a small cost, for electrical inkless printing. The only changes will be to leave off the rollers and all movable parts of the inking arrangements, fit a thin sheet of fine rolled zinc around the cylinder as a conductor, connect the negative and positive poles from the electrical supply of the press, and it is ready to print. The same electric motor that drives the printing press will also supply the current for printing.—[Publishers' Weekly.]

A Boy and an Elephant.

PRINCE NOORO AND HIS LIFE AMONG THE FOREST ANIMALS.

"The Boy and the Elephant" is the title of the opening story in the January *St. Nicholas*. The author, Gustavus Frankenstein, tells of the kidnaping of a boy by a wild beast that treated him kindly. The opening paragraphs describe the abduction and the experiences that immediately followed it.

It was on the bank of a beautiful river, and they stood looking at each other, little Nooro and the noble elephant that had saved his life from a crocodile. The elephant gently wound its trunk around the body of the little boy, and, taking him up, went away through the thicket into the deep jungle. Nooro had seen tame elephants, and was at first not afraid; but as he was carried along through the forest he became uneasy. "I want to go to my mamma!" he cried. Of course, the elephant did not know what he meant. Besides, he had his own notions of what he ought to do with the boy; and so he went on.

Over high hills and across deep valleys went the elephant with long, swinging steps.

By and by he set the child down, because he wanted to eat the leaves of some young palm trees. Nooro started to run away; but the elephant took him up and placed him high up in the fork of a tree, and then Nooro began to cry. The elephant paid no attention to his crying, and while eating would reach up to

him a bit of the fodder; but Nooro only cried the louder. When he had eaten all he wanted, the elephant took him down from the tree and went onward till they came to a spring, where he took a good drink, after having again put Nooro in a tree. Then taking up the hollow husk of a large nut lying on the ground, he dipped up some water and lifted it to Nooro, and the little fellow, being very thirsty, drank heartily. This pleased the elephant very much. Leaving the spring, it was not long before they were under some tall trees bearing fruit. Nooro knew the fruit quite well, and was fond of it. The elephant, too, liked it very much, and reaching high up with his trunk, brought some of it down, which he ate with great relish. He did not forget the little boy, again perched aloft in the top of a tree, and to him he gave fruit as fast as he could eat. And now more than ever was the elephant pleased—not so much because he was eating what he himself liked, but because the child ate also. Besides fruits, they had nuts of several sorts.

When the sun went down and the darkness came on Nooro began once more to think of his mother, and that made him cry; but at length he fell asleep. Then the elephant spread on the ground some large palm-leaves and soft, dry grass, making Nooro a kind of bed. When he awoke in the morning the little boy again thought of his mamma and cried; but as each day passed he cried less and less.

The elephant had placed him in a large pelican's nest, made of a great many sticks, and so high up in the branches of a tall tree that he could just reach it with his trunk and put Nooro in it. But when it rained very hard the elephant would take Nooro from his nest and place him under his body, closing his huge legs around him, and it was a rare thing that a drop of rain fell into the snug shelter where Nooro was cosily nestling. Sometimes these heavy showers lasted for hours. While the rain was coming down in torrents, he would peep out to see the monkeys and the squirrels running for shelter among the trees and branches.

With these creatures he was soon on the best of terms. The monkeys grew very fond of him, and when he was up in his nest they would come to him with choice fruits and nuts, on purpose to see him eat. Besides, they brought the little baby monkeys to play with him; and nothing afforded them greater sport than to see him try to climb after the young monkeys as they bounded from limb to limb; and, out of sheer joy, the older ones would scamper up and down among the branches.

Certainly this was not the best of society for a child to grow up in; but if he did not learn his letters, he grew strong and active.

—Selected.

The Occidental Board OF FOREIGN MISSIONS.

920 SACRAMENTO ST., SAN FRANCISCO.

Mrs. P. D. Browne, President, 920 Sacramento Street, San Francisco.

Public meeting first Monday in each month, sessions at 10 a. m. and 2 p. m. All are invited.

Mrs. H. B. Pinney, Secretary of Literature, 1407 Castro street, Oakland, Cal.

Dr. Corbett's Mission.

A letter is just received from Dr. Hunter Corbett of Chepoo, China. He says: "I have received nearly two hundred into the church on profession of faith since my return, September, 1897. We secured fine buildings for Y. M. C. A. work in a central location on one of the main streets of Chepoo. Since it was opened one year ago 70,000 visits have been registered. Every one heard the gospel preached, received a Christian tract, and was invited to return. Some through this work have already accepted the truth and been received into the church. Others are inquiring. A military official was taken prisoner by the Japanese during the late war. He has become a Christian through this work, and now without salary spends his whole time in the reading rooms, telling men of the Savior. He has, since last October, read the entire Bible three times. All who visit this place must first enter the chapel on the main street and there remain for half an hour's preaching service. The door is then opened into an inner court, and all enter and visit a little museum—something entirely new in China. From there they pass into the reading room, where they again hear the truth presented, and can read whatever books or papers they wish. On the 15th of each month the place is opened especially for women. The first day more than 1,000 women visited the place. My wife has a little dispensary where daily she treats women and children, and tells them of the Savior and his life. Pray much for China."

An Echo from Synod.

Our meeting was most helpful and spiritual. Our welcome into the delightful Christian homes of Stockton, and the cordiality of the pastor, will long be remembered. Our reception by the "elect men" at the Synod was most helpful, and showed clearly that the cause of foreign missions is dear to the hearts of our ministers. Even little seven-year-old Foong Ying caught the spirit, and announced later to the superintendent of the Mission Home that she wanted to buy a satchel to take to Synod! She was allowed to invest fifty cents that had been given her. She was one of the little ones who sang on Sunday evening, and is evidently quite confident that she will be a "delegate" next year.

Dr. Alice Fish Moffett's last letters are full of encouragement as regards her health and her work. The cheering letters just received from our new missionaries will soon appear in *The Occident*. All are hopeful and happy.

Mrs. P. D. Browne, Pres.

Does South America Need the Gospel.

There is not a Roman Catholic church in South America in which the Bible is read in a language the people can understand, or where Bible instruction of any sort is imparted; very few in which the Roman Catholic religion is explained. A gentleman at Linares, being solicited to make a contribution toward the building of a new chapel of the Sacred Heart of Jesus, offered ten dollars for the purpose on condition that the priest would certify that in that chapel one chapter of the Roman Catholic Bible would be read in Spanish once a week, that the people might hear and learn to know the voice of the Good Shepherd. This offer was declined, the condition being inadmissible. Under similar circumstances in Socorro, United States of Columbia, twenty dollars were offered on the same terms and refused for the same reason. These incidents reveal what place the Bible, even the Roman Catholic Bible, holds in the Catholic religion.

Our Individual Responsibility.

"Our responsibilities for evangelizing India, Africa, and China may be divided with the Christian nations of Europe; but we are alone responsible for the fact, that in this Western Hemisphere there are still places where missionaries are assassinated for preaching Christ, and where Bibles are publicly burned."

In one of the New Hebrides Islands, according to Dr. Paton, a Christian Endeavor Society has won an entire village from heathenism. First one hundred, then two hundred more heathen marched up to the Mission House and buried their idols.

"To Be Obeyed, not Answered."

When Leonard Woods, president of Bowdoin College, was in France, he was invited to dine at the palace, and was met with his accustomed courtesy by the king, who said:

"We did not know that we were to have the pleasure of your company to-day. You did not answer our invitation."

Leonard Woods replied:

"I thought the invitation of a king was to be obeyed, not answered."

When the Spirit says "Come," it is equal to a command, and we had better put off all other engagements and come. No matter how gently and winsomely the invitation comes, let us never forget that there is a voice of royal, imperial, imperious urgency and authority behind it.—[John McNeil.]

Woman's North Pacific

PRESBYTERIAN BOARD OF MISSIONS,

PORTLAND, OREGON.

Mrs. W. S. Ladd, President, Sixth and Columbia sts

MEETINGS.—At the First Presbyterian Church, corner Twelfth and Alder streets—monthly, third Tuesday in each month at 2:00 p. m. Invitation extended to all. Executive Committee, first Tuesday of each month, at 10 a. m.

Chinese Women's and Girls' Home, 350 Fourteenth street. Visitors always welcome.

All communications intended for this column should be sent to Mrs. S. T. Lockwood, 371 E. Eighth street N., Portland, Oregon.

Portland, Oregon, December, 1899.

The Board extends holiday greetings to its friends of *The Occident*, desiring for one and all many successive years of usefulness and happiness, and in the one about to open, the most blessed yet in the service of the Master. Is it not a solemnizing thought, that has doubtless occurred to most of us, that no one now living will behold the close of another century?

Though at such a hurried season, the attendance upon our last meeting was good, and it would seem that prayer is a subject often present in the hearts of our leaders, since it was again taken up, this time by our missionary, Miss Strong, but in a somewhat different vein, the necessity of prayer for our own spiritual growth being chiefly dwelt upon. At the close of her remarks, our president arose to express her appreciation of Miss Strong's Christian character and influence, and the warm place she had secured in our hearts while with us, in which sentiments we all concurred. Among the secretaries' reports there was little to note beyond that of our treasurer, who mentioned that the special offerings from Thanksgiving services and Sunday-schools were flowing into the treasury in an encouraging way. We were glad to hear that Miss Frances Willard had been appointed assistant matron in the Sitka Training School and writer of scholarship letters. Our hopes of Mrs. Tilly Paul's future usefulness were sadly dashed by the information of her health failing again. A year's furlough upon half-salary was granted her. A number of our churches have arranged to secure Dr. Finks to deliver his lectures on missions.

We are very fortunate in having the mother of one of our missionaries—Dr. Maude Allen—as a member of the Board, in consequence of which we are often regaled with many a choice bit from her home letters, in addition to the customary one to the Society. So on this occasion Mrs. Allen read to us of her daughter's experiences, some humorous, but more of them saddening, in a recent series of meetings at Ambala, India.

Miss Kate McBeth sent a cheery message from her post among the Nez Percés, with some curios from her Indians, the most interesting being a penholder, cunningly carved from the wood of an apple tree planted by Rev. H. Spaulding.

Part of our time was absorbingly taken up by Mrs. Ladd reading some letters she had received from Miss Helen Clarke, who has just gone to evangelize the Indians at Neah Bay, and who has been opportunely and most nobly helped over many a hard place by our dear president. As we listened to Miss Clarke's recital of her journey there, of mishaps to her goods, of the rains continually flooding one of the only two rooms at her disposal both for living and for meetings, our reverence was increased for the host of Christlike ones who take joyfully the spoiling of their goods and count their lives as naught, so they may bring a Savior to the lost. Miss Clarke turned the bright side of the picture toward us when she mentioned the kindly reception accorded her by the natives, the friendliness of the agent and his wife, her first largely-attended service, the formation of a Sunday-school, pleasant visits among the people, and their openness to religious impressions. Like all who live near to Christ she feels the need of constant prayer, and requests us to remember her at the Mercy-seat.

One of the former Chinese Home girls, Ah Woon, now a regularly graduated nurse, was present, and won all our hearts by her unassuming yet self-possessed manner, as she told, in remarkably smooth English, of her recent effort to rescue a young Chinese girl brought here for sale. To the disappointment of all concerned, however, she was unsuccessful, for though she followed her to Seattle and Port Townsend, some complication at the Custom House resulted in the girl and the man in the case being finally deported to China. We are proud of Ah Woon, feeling that in her line of work she is a decided accession to our ranks.

Julia West Gilbert.

Politeness.

"Can you write a good hand?" asked a man of a boy who applied for a situation.

"Yaas," was the answer.

"Are you good at figures?"

"Yaas," was the answer again.

"That will do, I don't want you," said the merchant.

After the boy had gone a friend said: "I know that lad to be an honest industrious boy; why don't you try him?"

"Because he has not learned to say 'Yes, sir,' and 'No, sir,'" replied the merchant. "If he answered me as he did, how will he answer customers?"—[Baptist Signal.

Woman's Synodical Society

OF HOME MISSIONS OF CALIFORNIA.

Mrs. Willis T. Perkins, President, 614 Sutter st., S. F.

Quarterly Meeting.

The next Quarterly Meeting of the Synodical Society will be held at 2 p. m., Saturday, January 6th, at 920 Sacramento street. A cordial invitation is extended to all. Since these meetings do not come often, it is quite important that each should be well attended.

Executive Meeting of Oakland Presbyterial.

An Executive Meeting of the Oakland Presbyterial will be held in the ladies' parlor of Dr. Coyle's church, at 2 p. m., Friday, January 5th. The time will be given to special prayer, and all auxiliaries are requested to send representatives.

The Porto Rico Field.

It is hard to step cautiously into this new territory for home mission effort when the church itself urges the Board on and there is such need for Christian education there. Already there are two commissioned teachers at Rev. Mr. Caldwell's station—Mayaguez—and a third will be associated with them before the winter is over. Then other stations will be considered. Nevertheless, the Woman's Board is very carefully weighing every consideration that should enter into the establishment of Christian mission schools in Porto Rico. If the public school and the preaching missionary can uplift and evangelize without the aid of the mission school, that agency should be reserved for districts not so effectively covered; hence the caution of the Board. The missionary opens up the mission station, and, if necessity compels, calls for the missionary teacher, and the Woman's Board comes to the rescue. Thus, so far in this new field, the ordinary process by which the school paves the way for the church is reversed. But the aim is one—to bring the gospel to the ignorant. The Lord will guide, the Board will "follow the leadings," and Presbyterian women will respond when the call comes for missionary teachers.—*H. M. Monthly.*

A Visit to Alaska.

A private letter from a lady who accompanied the Synod of Washington to Alaska last summer gives some pleasant incidents connected with that trip:

"We stopped at most of the mission stations, even at Hoonah, where tourists seldom go; at Wrangel first, and perhaps because it was the first stop, it was really thrilling. We walked up a crooked street—board walk and high weeds on each side—to the church. The natives and whites have service on alternate Sundays, and fortunately this was native day. I sat down by an Alaskan girl, who immediate-

ly tried to climb over the back of the pew. I don't know what her idea could have been, whether she was afraid of me or not. They were nice-looking people, and the babies very attractive, the women smiling, pleasant-faced with gay-colored handkerchiefs over their heads, much better-looking than any of the North American Indians that I have ever seen. Mr. Little of Tacoma preached a short sermon on 'Whom when Paul saw he thanked God and took courage.' Then there was a short talk, interpreted by a nice-looking Alaskan woman (daughter of Mrs. McFarland's first convert)—just a few simple sentences on the love of God for us and ours for him and each other. We all sang together, they in their native tongue and we in ours, 'Jesus, Lover of My Soul.'

"Wherever we stopped our services were very much like this one. A gentleman from Chicago gave fine chalk talks at nearly every place. His pictures were good, especially so at Sitka, and the children in the gallery from our school were spell-bound. Our property at Sitka is fine—a native church, a white church, the two schools, hospital, model village, etc. It surprised me to see such large churches, seating seven or eight hundred, at Sitka, Metlakatla and Juneau.

"It seems to me that the missionaries in Sitka and in Skagway do not have the trial of loneliness that some have, for these are large places, with many coming and going—but Hoonah! that was the place that touched all our hearts. Mrs. John McFarland had gone to Washington, D. C., so Mr. and Mrs. Carle were alone. We left the ship in little boats, and were rowed up to the village at about 8 o'clock. The church bell rang to call the people together. We had short services in the church, singing as before, and a talk, which was interpreted by a man this time. We had taken a few oranges from our stateroom, and, as we handed them to Mrs. Carle, she said, 'Oh, I haven't tasted fruit in months!' As we rowed away from this little place, about half past nine, it seemed to me that it must be like some little African village—and foreign missions certainly—everything was so strange and weird: the phosphorus over the water, the long twilight—we could read at 9 p. m.—the wonderful mountains, once in awhile an eagle in sight, quite often whales and leaping salmon.

"It was very pleasant to meet our missionaries, who had only been names to us before—the McClellans at Sitka, Jones and Bannermans at Juneau, Miss Gibson, formerly of Tucson, at Sitka, and others. I must tell you of one man on our ship who, after the stop at Hoonah, gave ten dollars, saying, 'That is the first thing I ever gave to missions, but it will not be the last.'"

The Sunday-School.

Notes by Prof. John H. Kerr, D.D.

The Child Jesus Visits Jerusalem. (Luke ii: 41-52.)

LESSON II. January 14, 1900.

GOLDEN TEXT.—*"And Jesus increased in wisdom and stature, and in favor with God and man."* (Luke ii: 52.)**Introduction.**

Place: Jerusalem.

Time: April, 9 A. D.

Since the last lesson: The night on which the Word became flesh and began to dwell among men was also marked by the angelic appearance to the shepherds. When the child Jesus was eight days old he was circumcised, and at the same time his name was formally called upon him. The Jewish law also required that the mother of a male child should present herself for the service of purification at the end of forty days after the birth of her child. According to the law the first-born male child was esteemed as peculiarly holy, as the Lord's. This child must be redeemed by the payment of his ransom. This ceremony also took place in connection with the child Jesus. At this time also occurred the incidents concerning Simeon and Anna in the temple. Then followed the visit of the wise men, which resulted in the order of Herod that all the male children of Bethlehem up to the age of two years should be killed. The flight into Egypt preserved the life of the child Jesus. At the death of Herod, Joseph returned to Palestine. Manifestly his own intention was to take up his abode in Bethlehem. This, however, was not the divine plan, for the Lord so guided the holy family that the boy Jesus was brought up in Nazareth and not in Bethlehem.

The residence in Nazareth continued without any interruption until Jesus' thirteenth year. The present lesson is the only one that breaks the silence of that period. The apocryphal gospels busy themselves with the detailing of events said to have occurred in this period, but their incredulous and puerile character readily stamp them as false.

Critical Notes.

V. 41. As pious Israelites Jesus' parents regularly attended the passover each spring. The law did not require Mary's presence. Evidently her disposition led her up to the temple.

V. 42. As soon as a Jewish boy had completed his twelfth year he was regarded as of sufficient age to enter into the obligation of manhood. He then became a "son of the law." This passover was doubtless the first after Jesus had passed his twelfth birthday.

V. 43. When Joseph and Mary had finished all their duties in connection with the passover, they began the return journey to Nazareth. It is evident that the Galilean Jews traveled in large caravans, both for company's and protection's sake. Probably the pilgrims from Nazareth constituted quite a crowd and journeyed together. But as they return the boy remained in the holy city. "The attraction of divine things held him fast in spite of the departure of his parents." But his parents were not aware of this. They had never had any trouble with him in any way.

V. 44. Naturally, then, they supposed him to be near at hand, and not until evening did it become evident to them that he was missing. They probably had journeyed but a little piece out of the city, as the first day they would aim merely to get a start on the way.

V. 45. Inquiries failed to reveal his whereabouts. With anxious hearts they hastened back to the city the next day, hoping to find him there.

V. 46. The following day, *i. e.*, the third, they found him in the temple court, "where members of the Sanhedrin gave public instruction on Sabbaths and festivals." It is a mistaken idea that Jesus was attempting to instruct the doctors of law. It was "a holy thirst for knowledge of sacred things" that prompted his questions.

V. 47. Great amazement possessed those who heard him. He seemed to them to have a remarkable comprehension of divine truth.

V. 48. The sight equally affected his parents. They had often heard his wise answers. But they had never seen him in the light in which he now appeared. Naturally Mary spoke first, and her words were meant as words of reproach.

V. 49. The response of Jesus is noteworthy. It is notable that the first recorded words of the Messiah are an expression of his divine sonship as man; and his question implies that they knew it, or ought to know it. But there is nothing which implies that he had just received a revelation of this relationship. These first recorded words are the kernel of the whole revelation, and the cause of its having been preserved. They mean more than that Jesus is a son of Abraham, and therefore has God as his Father. The correct rendering of Jesus' words is "in my Father's house." The natural place to find him would be in his Father's house. His Father was God, in a peculiar sense; such was his clear and decisive conception at this period.

V. 50. There were many lessons for them to learn concerning Jesus. Even though he was with them, they were manifestly conscious of their lack of comprehension of him.

Vs. 51-52. These verses contain the record

of the next seventeen years. He developed as any child. There was actual growth in him, and need we wonder that such as he should increase "in favor with God and man"?

Important Truths.

1. "The Father hath not left me alone; for I do always those things that please him" (Jno. viii: 29).
2. "I came down from heaven, not to do mine own will, but the will of him that sent me" (Jno. vi: 38).
3. "The zeal of thine house hath eaten me up" (Jno. ii: 17).

To The Fore!

JAMES BUCKHAM.

Move to the fore,
Men whom God hath made fit for the fray.
Not yours to shrink, as the feeble ones may,
Not yours to parley and quibble and shirk,
Ill for the world if ye do not God's work.
Move to the fore!

Move to the fore.
Say not another is fitter than thou—
Shame to the manhood that sits on thy brow!
Own thyself equal to all that man may.
Cease thine evading; God needs thee to-day.
Move to the fore!

Move to the fore.
God Himself waits, and must wait, till thou come.
Men are God's prophets, though ages lie dumb.
Halts the Christ-kingdom, with conquest so near?
Thou art the cause then, thou man at the rear.
Move to the fore!

—*The Endeavor World.*

In Christ.

This is a New Testament phrase of great significance. It means vital union, close fellowship, sweet companionship. "I am the vine, ye are the branches." Our life is his life—comes from him. Our strength is his strength, nourished by him. "I am come that ye might have life." This is salvation—pardon for sin, new and developing life in Christ. It is vain to look elsewhere for it.

How far-reaching is this statement! In sin we are dead; in Christ we are alive. In nature we are at enmity with God; in grace in Christ we are reconciled. In self we walk in darkness; in Christ we have the light of life. In the world we meet with delusions and disappointments; in Christ we possess truth and have satisfaction. In our own strength we are practically powerless before our foes; in Christ we are victorious over the world, the flesh and the devil. In the world sorrows unrelieved becloud our path; in Christ the joy of the Lord is our strength. In the service of sin life ends in defeat; in the service of Christ it ends in triumph.

Let us abide in Christ, for if we abide in him we shall bear much fruit and our joy will be full.

Literature of the Day.

Book Reviews.

"Laos Folk-Lore of Farther India," by Katherine Neville Fleeson. F. H. Revell Co. (75 cents). The short recitals of eleven chapters are quaint, very entertaining, and show that all wisdom is not confined to the Occidental world.

"Bible Study by Periods," by Rev. H. T. Sell. F. H. Revell Co. (60 cents). This is a series of twenty-four studies from Genesis to Revelation. A bird's eye view of the most important epochs of Bible history is given, and questions are appended to each chapter. The work has been carefully done.

"Bible Manners and Customs," by Rev. G. M. Mackie, M. A., twenty years a missionary at Beyrout, Syria. F. H. Revell Co. (\$1.00). This little volume of 175 pages is handsomely illustrated, and replete with valuable information. The Scriptural index following the index of subjects adds value to the work.

"Village Life in China, A Study in Sociology," by Arthur H. Smith, D.D. F. H. Revell Co. (\$2.00). This is one of the most valuable books of the year, and written by one who has had long experience in China. It is not a lot of illy-digested memorabilia of a globe-trotter, but, as claimed in the title, a study in sociology.

"Great Books as Life Teachers," by the same author and publishers (\$1.50). Dr. Hillis is a born prophet of interpretation. He sees things worth seeing and makes others see what he has seen. Nobody can read this volume without a higher appreciation of the opportunities of life, and without a stronger purpose to live nobly. The masters here speak in ways most helpful.

"The Great Sinners of the Bible," by Rev. Louis Albert Banks. Eaton & Mains (\$1.50). We took up this book with something of prejudice because of its title. We lay it down with admiration for the author and a God-speed to such a worthy proclamation of Bible truths. While not approving of servile imitation, we can say that some "logy" preachers might get some hints of value here as to how to improve the second service.

"Kinsmen All," by Clara Rennelson, published by the American Sunday School Union, is a Sunday-school story whose special merit is its purpose to teach the kinship of rich and poor. The hero, a country boy, having fallen under the temptations of the city, picks the pocket of a rich girl. Overcome by remorse, he restores the pilfered property, reforms, and in process of time marries the girl he had robbed, who unites wealth with a beautiful Christian spirit.

"History of the Civil War, 1861-65," by James Schouler. Dodd, Mead & Co., New York (\$2.25). This is volume VI of the series of this author, though it will be of value to those not owning the preceding volumes. The author has a calm, judicial spirit, and knows the secret of true proportion. He does not magnify the *minima* nor compress to far the *maxima*. The work has vivacity, accuracy, and no timidity in setting forth facts. The mechanical make-up of the book is excellent, and the ample index multiplies the usefulness of its contents.

"Right Living as a Fine Art," by Rev. Newell Dwight Hillis. F. H. Revell Co. It was a happy thought on the part of the accomplished incumbent of Plymouth pulpit, in Brooklyn, to take up for exposition a famous utterance of Channing, wherein he gave forth his ambition in life, closing with the words, "This is my symphony." In eight brief chapters, which are poems in prose, there is a charming amplification of the thoughts of that most human and genial spirit, who well exemplified the teachings of his symphony.

"Arnold's Practical Sabbath-school Commentary on the International Lessons, 1900." A practical and comprehensive commentary with hints to teachers, illustrations, black-board exercises, questions, maps and class registers. Mrs. T. B. Arnold, Editor. Fleming H. Revell Company. Among the numerous Sunday-school helps, this deserves a place. The comments are concise and helpful, while the related matter is of such a character that many teachers will doubtless avail themselves of this assistance. For the busy teacher it will be very useful, because it is not overburdened with material. It, however, omits nothing needful to an intelligent study of the lessons.

J. H. K.

"Where He Is," by Cleland B. McAfee (25 cents); "Environment," by James G. K. McClure (25 cents); "The Bible Definition of Religion," by Geo. Matheson, D.D. (30 cents). These three little books are all helpful. The first discusses our home with the Lord; the second shows how men may rise above their surroundings, and the third considers the passage in Micah vi: 8, and wisely discourses upon doing justly, loving mercy and walking humbly with God. These are all issued by the Fleming H. Revell Company, New York, Chicago and Toronto, and their imprint has come to be synonymous with wholesome and valuable religious literature. All of their publications may be secured from the American Tract Society, 637 Market street, San Francisco.

Books Received.

From R. F. Fenno & Company, Publishers, New York City:

"Luther Strong," by Thomas J. Vivian. Price, \$1.25.

From Frederick A. Stokes Company, New York City:

"Loyal Hearts and True," by Ruth Ogden. Price, \$1.50.

From the Evangelical Publishing Company, Chicago, Ill.:

"Best Hymns, No. 2." Bound in Manila covers, limp cloth and boards, 15, 20 and 25 cents each respectively, with a discount in quantity lots.

From The Pilgrim Press:

"Bible Study Songs" for Junior societies, Junior and Primary Sunday-schools, by Bertha F. Vella and D. B. Towner.

From Ginn & Company, Boston:

"Friends and Helpers," by Sarah J. Eddy. Price 70 cents.

A Visit to the Temple.

Long time we were thinking of paying a visit to this Jewish place of worship in the city of San Francisco, and we were glad at last to have our desire realized. Our interest is in religious lines, so that the grandeur of the architecture of the place did not occupy much of our time and attention; neither was there any opportunity for it. The taking off of our hats at the entrance of the temple was for us natural, but just here a strange thing, since this is such a great sin for Judaism that it enters the list of sins confessed on the great atonement day. The Talmud says of the great Rabbi Akiba, that on seeing a boy with uncovered head he recognized in it his illegitimate birth, and on inquiry it was found to be so. Accordingly, the Jews that worship in the temple must not be very favorably looked upon by the others. In fact, this is not the only departure from Judaism that we found here. The only thing that reminded us here of Judaism was the *Shema*, which is the Jewish creed, and which has nothing characteristic of Judaism, because it is also the creed of every Christian and Mohammedan; and the *Kadesh*, which is a kind of Jewish mass for the departed souls. The whole service brought forcibly before our minds the "Dissolving Views of the History of Judaism," by Rabbi Shindler, who represents Judaism under evolutionary principles, so that it is changing all along. The thought took hold of our minds and we could not fix our attention upon the recitations of Dr. Voorsanger. We began to reason with ourselves, by what principle the Jews of this congregation call themselves by this name and profess to represent Judaism. We thought of the evolutionist that makes a higher class of animals descend from a lower one and does not call the first by the same name that the new one bears; and that therefore the

religion represented in the temple ought no more to be called Judaism. The reason why it is called so still is to be found only in an ancestral prejudice that prevails even against high education: I mean that which considers the change of religion as the highest crime. A Jew, for example, who adopts Christianity, does not in fact change his religion, but simply repents from some religious mistakes of his forefathers—in fact, he becomes now the true Jew; but still, people change his name: he is called a Christian because he believes that the Messiah has come. This change of name, for which he is not responsible, although he is in fact the true Jew, makes him to be repudiated by other Jews; while they, having hardly yet a spark of Judaism with them, by keeping the names of Jew and Judaism, think that they have not committed the supposed great crime of changing one's religion! Strange, that enlightened minds, who occupy seats even in universities, should think so.

Our reflections were brought to a stop when the preacher announced—not his text, but his subject. We were eager to hear Dr. Voorsanger. We were told that he was delivering a series of interesting lectures, but we were surprised to hear that he was going to speak on the common subject of "Soul-Fishing." We could not understand what made him this time interrupt the course of his lectures and occupy himself with a subject that was no credit to him. Probably he caught sight of a soul-fisher in his audience and thought best to preach for him exclusively. If so, he is surely entitled to gratitude for the compliment, but the subject being foreign to his line of thoughts and occupation he exposed himself to great blunders and criticism by the soul-fisher, for whom he may have been preaching.

First of all, when he announced his subject he produced the impression that he was going to speak of the many soul-fishers that God promised through Jeremiah the prophet to send to the Jews, to fish them out from all parts of the world; of Jesus Christ, who taught soul-fishing and said: "Follow me and I will make you fishers of men"; of Peter, Paul and others, who were among the greatest and noblest of soul-fishers. But Mr. Voorsanger did not seem to know anything about all this. His purpose seemed to have been simply to insult the soul-fisher he had in mind, and representing him as the lowest pest of society. On the run, of course, he directed his arrows mostly against Christianity, and we could not help thinking that if he had heard a similar address in a church, by a Christian minister, he would surely have marked him down as a fanatic that wanted to excite the public to anti-Semitism. But, of course, Dr. Voorsanger

may think that he himself may do what for others would not be becoming.

We had no objection for him to remind his audience of the Mohammedans, who fish for souls with the sword, or of the Franciscans and Dominicans who, coming to America with the story of the crucifixion, smote down the Indians because they would not accept the authority of the semi-god at Rome; but to present them as models of soul-fishers shows ignorance or unfairness. He ought to know that soul-fishing, done under the principles of true Christianity, is not of this kind, and employs men and women of the highest characters. Soul-fishing by persuasion, and prompted by divine love, as taught by Jesus Christ, ought surely to occupy the highest rank in social activity. Paul comes to Athens and finds an altar dedicated to the "Unknown God," and begins to give the Athenians light about this God that they were looking for and could not find. A missionary comes to the Jews and finds them longing and anxiously waiting for a Messiah, for pardon of sins, etc., and preaches to them just the thing they are looking for. A band of the Salvation Army stands before a saloon, trying to rescue the depraved ones who are looking for comfort, joy and happiness in the devil's den, by showing them the true way to peace. Is not such work of instructing the ignorant, leading the blind, rescuing the perishing, elevating the depraved, in work often done under many personal inconveniences, not worth admiring and respecting? Surely, where would we ourselves have been now, if it had not been for such noble soul-fishers, among whom the very prophets were not the least ones.

It is time to do away with prejudices. We hail the day when God, according to his promise, will send fishers by the thousands to fish Israel from all parts of the earth, and hope that also fishers like Dr. Voorsanger will be at last caught in the great net of the blessed gospel of Jesus Christ. *A Visitor.*

[The above article is from a Christian Jew, and the preacher criticised is reputed to have broad and liberal views of Christianity. If our correspondent understood the preacher, we are sorry that such narrowness was exhibited. Possibly, Dr. Voorsanger may like to use our columns to show that modern Judaism is kindly disposed to Christian work among all men. If so, our columns are open to him.—Ed.]

Uncle: "Hello, Dot, got a new dolly?" Little Miss Dot: "Hush, Uncle! Don't speak so loud. She is not one of my own, but belongs to Millie Simpson, who was cruel to her, and 'bandoned her, so I 'dopted her. But I don't want her to know, 'cause I mean to make no difference between her and my own dollies."

Christian Endeavor Service.

By Rev. J. H. Goodell.

In the Far Country. (Luke xv: 11-24.)

Topic for January 14th.

Blessed is the man who can study a parable of our Lord and hold himself to its original intent. The parable of the Prodigal Son has been stretched over an amazing area of art, ethics, philanthropy and theology. It has been made to do duty on widely differing occasions; and disputants occupying opposite sides in questions of morals and religion have illustrated their arguments or proved their propositions by an appeal to the Prodigal Son. It would be far safer for us all if we would take pains to ascertain the purpose for which any particular utterance of Scripture was given, and then emphasize that intent duly. Misconception and error often have their rise in the undue emphasis given to incidental ideas in passages of the Bible. There is a maxim in mechanics that it is well to keep in mind in our use of the word of God. It is this: "Put the strain where it belongs."

* * *

A careful study of the first and second verses of this chapter in Luke will put us on the right track in taking our way through this parable. The scene is a violation of all tradition. In those days public men of pronounced holiness, and assuming the position of religious teachers, were not accustomed to encourage "publicans and sinners" in drawing near to them. Avoidance, separation, distance, were thought to be the proper treatment of "the submerged classes"—a feeling that has not altogether disappeared from society yet. Hence it was perfectly natural and consistent that the Pharisees and Scribes should speak out their disapproval of the familiarity with which this "Rabbi" consorted with people who ought to be held aloof. Their protest was not so much their personal, unkind feeling, as it was their thoughtless and slavish adherence to a rigid custom of long and respectable standing. Like Paul's persecution of Christians, they verily thought that they ought to rebuke such a proceeding. With many of them it was a matter of conscience.

* * *

This series of parables, including that of the Prodigal Son, was spoken more to revolutionize their views upon such matters than it was to reprove their personal feelings. We see from the beginning of the third verse that Jesus was directing his words to those who had been disturbed by his attitude towards the despised multitudes; and the historian takes pains in the next chapter to notice that he there speaks specially to his disciples. With three illustrations, in which he refers to fa-

miliar conditions in their domestic life, he defends his own practice and shows the inconsistency of their habits in the treatment they gave to the sinning and the abandoned. Of course the most touching and most convincing of these pictures is the one before us today—the rash, unfilial and debased boy. And all the pathetic touches of his youth, his impetuous conduct, his extreme indulgence, his depths of vice and want and loneliness, are all an appeal to human love, in order to arouse in his hearers and critics a sense of the higher operation of love towards sinful life in one in whom we may be specially interested. The real, basic thought he was planting in their minds was that the heart of religion is love and not creed; the spirit of affection and not the unnatural devotion to an unbending form.

* * *

In doing this, in striking this deadly blow to their heartless habit of holding back the sinful from any warming contact with lives less steeped in vice, he made his own conduct clear. If they would, they could not fail to see that to him all wanderers far away were dear to him as the boy who had taken the bits in his mouth to go beyond the restraint and the control of a loving father. It was the proclamation that need will emphasize love in every heart truly serving God. It was an invitation to them to change their attitude towards him from one of condemnation for his treatment of the undeserving, to that of commendation of his spirit of kindness and encouragement of better life and better motives.

* * *

The direct and special application of this parable was local. It belonged to peculiar conditions arising at that time and place. Only its indirect and more general truths can be appropriated legitimately by ourselves. If Jesus has that spirit towards those who are far from him, it is that attitude we ought to hold towards those who are morally and religiously far from us. The frigid bow we sometimes give to those we dislike is often as bad as the Pharisees' treatment of publicans. This year, let us quit being modern Pharisees. But the most of us, in a sense, belong more to the Prodigal class than to the Pharisees. We are in a "far country" in some one respect. The tenth sin is the one hard to eliminate. It may be we are well rid of nine habits inconsistent with the Christian life. But here we are in the open door of 1900 with that old sinful habit still clinging to us. The danger is that having put away so much—nine sins out of the hateful ten—that we shall undervalue the hindrance of the tenth. The Savior who enters this new year with us is waiting to give us a welcome back from the "far country" of this tenth sin.

Week of Prayer.

SERMONS.

Topics suggested for the Week of Prayer by the Evangelical Alliance for the United States, in union with all other Evangelical Alliances, January 7-14, 1900:

Sunday, January 7th.—"Christ and the Church": "And he is the head of the body, the church: who is the beginning, the first-born from the dead, that in all things he might have the pre-eminence."—Col. i: 18.

PRAYERFUL CONFESSION.

Monday, January 8th.—Confession: That we have not sufficiently studied and applied God's holy word; have not fully availed ourselves of peace and power through the Spirit; have not loved enough the Church which is Christ's body; have not faithfully sought the saving of those about us, and the making known of Christ throughout the world; have not consistently lived the religion we profess: so that Christ has been wounded in the house of his friends. "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "And all things whatsoever ye shall ask in prayer, believing, ye shall receive." Ps. li: 17; Luke xviii: 13, 14;—Mark xi: 22-24; Luke xviii: 1;—John xvii: 17; v: 39; II Tim. iii: 15;—Matt. vii: 11; Gal. v: 22, 23;—Col. i: 18;—John xvii: 18-21; John iii: 17;—Matt. vii: 20;—Zech. xiii: 6.

THE CHURCH UNIVERSAL.

Tuesday, January 9th.—Prayer: That the Church universal may ever be loyally recognized by us as of divine, supernatural ordainment; as constituted in the atoning Christ, and composed of those who are his through regenerating grace; as designed and destined to share the Savior's glory of message and service; and that as members of the Church universal, we may ever rejoice in our great Head to do his will, devoting ourselves to the spread of his kingdom, and purifying ourselves even as he is pure. "Because it is contained in scripture, behold, I lay in Zion a chief corner-stone, elect, precious; and he that believeth on him shall not be put to shame." "And upon this rock I will build my church, and the gates of Hades shall not prevail against it." I Pet. ii: 6; Matt. xvi: 18; John i: 13;—Eph. i: 22, 23; I Pet. i: 2;—Eph. v: 26, 27; Col. i: 17, 18;—John xvii: 23; Acts i: 8; John iii: 3.

NATIONS AND THEIR RULERS.

Wednesday, January 10th.—Prayer: That our nation which God has so favored, and on which he lays so great responsibility, may turn from sin and cleave to righteousness; and that within our borders, as everywhere, race hatreds may cease, the causes of class enmities

be removed, political corruption be stayed, the Lord's Day be revered, intemperance be overcome, and civic devotion be shown by every citizen; that wherever our national authority extends, justice may be upheld, and worthy self-government be secured; and that all nations and rulers may seek the amicable settlement of international difficulties, and earnestly desire the true prosperity of all. "I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan, and now I am become two companies." "And to whomsoever much is given, of him shall much be required." Gen. xxxii: 10; Luke xii: 48; Prov. xiv: 34;—Malachi ii: 10; Gal. vi: 2; Ps. xxiv: 3-5; Ex. xx: 8-11; I Cor. iii: 16, 17; I Pet. ii: 17;—Obadiah iv; Rom. xiii: 3;—Acts xvii: 26; Prov. xv: 1; I Cor. xii: 26.

FAMILIES AND SCHOOLS.

Thursday, January 11th.—Prayer: That the sacredness and vital importance of the family be universally recognized; that marriage as of one man to one woman, may be everywhere honored; that the pure and loving home life may include not only parents and children but also servants; that family worship may be observed; and that children may be brought up in the nurture and admonition of the Lord. That all education may count wisdom as more than knowledge, and character as higher than learning; that culture may include gracious manners, gentleness of spirit, and nobility of conduct; that truth may be fearlessly, conscientiously sought; and that, for the sake of such results, our common school system may be maintained and bettered, and all our higher institutions of learning be liberally fostered. "God setteth the solitary in families." "Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding." Ps. lxxviii: 6; Ex. xx: 12; Eph. iii: 14, 15;—Matt. xix: 4, 5; I Tim. iii: 2;—Deut. xvi: 14; Eph. vi: 9;—Col. iv: 15;—Eph. vi: 4;—Job. xxviii: 28;—Phil. iv: 8; John xvii: 17; Heb. xiii: 4;—xvi: 13; Prov. xxiii: 23.

FOREIGN MISSIONS.

Friday, January 12th.—Prayer: That we ourselves, with all Christians, may loyally acknowledge our Savior's last command, and have full faith in his parting promise; that appreciating the spiritual need of those who know not the true God and Jesus Christ whom God did send, we may realize our personal responsibility for giving them the Word of life; that we see in every open door an urgent opportunity which we can neglect only at our peril; that we may comprehend the sadness of the fact that, at the end of nineteen centuries, so

much remains to be done in making the gospel known; and that all foreign missionary organizations may work in wisest, most cordial co-operation. "Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world." Matt. xxviii: 19, 20; Ps. ii: 8; Is. xlii: 4;—Acts iv: 12;—Rom. x: 13-15;—Rev. iii: 8; Ez. iii: 18; Matt. xxv: 45;—John iv: 35; Phil. ii: 9-11; Mal. ii: 10;—Num. xi: 29.

HOME MISSIONS.

Saturday, January 13th.—Prayer: That we, with all the people of our land, may be profoundly convinced that if this nation is to abide in prosperity and power, its life must be inspired by the teachings of Jesus Christ; that we may realize that the followers of Christ, in all their relations with their fellow-men, are to illustrate those same Christian teachings—thus becoming home missionaries; that we may clearly perceive that the maintenance of Christianity's power in the older parts of the Union, and in the country regions as well as in the cities, is essential to the progress of the home kingdom; that with such sound wisdom of plan we may move to the evangelizing of the frontier and the other spiritually destitute places; and that all organized Home Missionary agencies, in this and other lands, may work in perfect harmony and with largest success. "But thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth; that he may establish his covenant which he swore unto thy fathers, as at this day." Deut. viii: 7-20; Is. lx: 11, 12;—Acts. iv: 13; II Cor. iii: 2;—Matt. vii: 20;—Is. lviii: 12; Matt. xii: 25; Rev. iii: 2;—Is. xxxv: 1;—Is. xli: 6, 7.

SERMONS.

Sunday, January 14th.—Christ and the Individual Members of the Church: "And all mine are thine, and thine are mine; and I am glorified in them."—John xvii: 10.

Dwight L. Moody.

"I have always been an ambitious man, not to lay up money, but to find work to do." So spoke this saintly man to the loved ones who stood about his dying bed last week; and a little later he added, "Earth is receding, heaven is opening, God is calling me." These were among his last conscious utterances, and they well express the true spirit of the great man. Ceaseless energy while life's workaday lasted; perfect faith in God through every vicissitude of life; a serene consciousness of the favor of God as his eyes closed on earth, and without

doubt a blissful awaking in the world which is out of sight!

Some one has called Moody "the greatest evangelist since Whitefield." He was by no means such an orator as Whitefield, but as an evangelizing force in the world he was doubtless the greatest man that ever lived, save Paul and Wesley. It did not come to him to organize a great denominational movement, as did Wesley, but under God he quickened the life of the Christian churches of two continents. Perhaps no man, save Paul, ever saw so many men converted under his personal ministry as did Dwight L. Moody.

And how small were the beginnings of his Christian influence! Working in a Chicago boot and shoe house, he rented four pews in Plymouth church and filled them every Sunday with young men gathered from the streets and boarding houses. Then he began to gather the neglected children into his now famous Sunday-school, out of which, with the aid of Major Whittle and others, grew a strong and aggressive church. Then this vigorous young man began to exercise his gifts in Y. M. C. A. meetings, always on fire with love, always full of hard sense, always blessed in his efforts. Then came his great evangelistic campaigns in this country and in Great Britain, accompanied by Mr. Sankey. It is impossible to estimate the quickening power of the Moody and Sankey meetings on the churches of Christendom. And how marvelous that this unlettered evangelist should have so moved the students of the great English, Scotch and American universities! A Junior at Yale, speaking to the writer of the influence of the Moody meetings there, said, "Before he came even the fellows who were Christians at heart were ashamed to confess it; but now lots of the leaders in athletics and in the social set are out-and-out Christians." The truth is, that this man of hard sense, deep piety and downright earnestness had increased his five pounds until they were ten pounds, and so had marvelous power with God and with men. Two tremendous thoughts are emphasized in Moody's career: The one is, the right and the power of the spiritually endowed laymen to preach the gospel of Jesus Christ to dying men. The other is, the dynamic force residing in the plain English Bible. Thank God for Moody's consecrated life, and pray God to raise up many more like him.—[Calif. Chris. Advocate.

One of the greatest mistakes of the present day education of children is the multiplication of subjects taught, until the average boy or girl gets only a confused notion of any subject. Nothing is learned thoroughly. —[Exchange.

Church News.

[We shall always be glad to hear from any church or pastor: as to happenings, activities and successes; as to additions to membership or congregation or contributions; also as to sketches of interesting occasions or meetings.—Ed.]

There will be a meeting of Ministerial Union on Monday, January 8th. Election of officers for the following three months and executive committee for twelve months.

California.

SAN FRANCISCO. Calvary.—Mr. E. B. Stevenson of Cedar Rapids, Iowa, Superintendent of the Coast District of the American Sunday-school Union, will speak at the Calvary Presbyterian church on Wednesday evening, January 10th, at 7:30. All who are interested in the evangelization of children will be pleased to hear this enthusiastic Sunday-school man. He will also speak at the Lebanon Presbyterian church on Sunday, the 7th, at 11 o'clock, and at Westminster at night.

SAN FRANCISCO. Franklin-street.—Owing to the absence of the pastor through sickness, Mr. Templeton of the Theological Seminary preached two acceptable sermons on Sabbath Dec. 24th. On Wednesday evening the Sabbath-school held their annual donation Christmas tree for the benefit of the Presbyterian Orphanage at San Rafael.

DAVISVILLE.—The Ladies' Aid Society of the church held their annual fair last Thursday and Friday evenings in the city hall, and replenished their treasury with the sum of \$187. At the last communion one new member was received into the church. Recently the pastor, John W. Dorrance, had the pleasure of marrying Miss Susan Annetta Marden and Mr. Otis Wilbur, also Miss Emma Roose and Mr. W. Hicks. The work is steadily progressing in all departments. There are no debts, and money in the treasury. On Thanksgiving Day there was a large attendance upon divine services held in the church. A collection was taken up for the poor and needy, and a committee appointed to distribute it accordingly. The committee afterwards reported that they could find none in need of help in the community. In a few days the money will be sent to some orphans' home.

OAKLAND. Union Street.—December has been with us a full and busy month. On the 3d we enjoyed a refreshing communion service, and received eleven new members. Praise the God for these handfuls gathered into the church from the hundred who should be there. The Men's League, which is growing rapidly, devoted its recent meeting to a very amusing "mock trial" of B. N. Roberts. On January 9th the League will entertain its friends, the ladies of the church. Our Ladies' Missionary Society occupies the prayer-meeting hour once a quarter, and on the evening of the 13th gave its usual good program. This Society is a monument to the faithful work of many godly women, and has grown greatly in

numbers, enthusiasm and contributions. The special feature of this occasion was a surprise for the pastor, who was made a life member of the Occidental Board. A recently organized Boys' and Girls' Club, which meets every month, gave a delightful reception last month and a goodly number of the children had a most jolly time. As recommended by Synod, a local Anti-saloon League has been organized. It meets once each quarter, and has education and agitation as its principal aims. Christmas Sunday was made doubly pleasant by the fine special musical program given by our efficient choir morning and evening. A memorial service for Mr. Moody was announced for the 31st. This year's work of the Bible Readers' Union closed with a watch meeting Sunday night, when many who have read the whole Bible this year related their experiences, recited favorite Scripture, and received souvenirs. We are pleased to announce that the three West Oakland churches are to unite in a plan to read the Pentateuch devotionally during the coming six months and to discuss the week's readings at the several prayer-meetings. As many readers as possible are to be secured in each church and a grand union prayer-meeting to be held when the course is finished. And so our hearts are full of praise for these blessings, though saddened by the loss of loved ones recently in five of our homes. May the great Friend and Comforter be dear to all who mourn, and teach us how to love and sympathize!

SANTA ROSA. First.—On Sabbath evening, December 26th, the children of the Sabbath-school rendered a sacred Christmas cantata at the usual hour of service. The church was crowded to overflowing and many were turned away from the doors from lack of room. The organ was reinforced for the occasion by three violins, played by members of the school. During the services appropriate exercises were given by the scholars of the primary school, which were greatly enjoyed. On the following Tuesday evening the young people had their usual Christmas entertainment. As has been the custom for two years past, the young people, besides receiving gifts, brought presents, to be forwarded to the Orphanage at San Rafael. Under the auspices of the Ladies' Aid Society a sale of work was held recently at the house of Mrs. Marshall. Despite the inclemency of the day, the effort was a

complete success. A sum of \$250 was realized, which more than covered all local expenses in connection with the erection of the pipe organ and motor. The church is in a very flourishing condition.

BOULDER CREEK.—Our church held union services in the Methodist church. A very excellent sermon was preached by the Rev. E. Bird, who still supplies the church. The annual collection was taken for the Orphanage, which was added to by the children of the Sunday-school, but owing to the absence of so many of our people, it was much less than we would have hoped.

MERCED.—Since the August vacation our church has been slowly regaining its normal condition. The Sunday-school and the morning audiences keep up to a good average. The long rainy season has done much to retard some of our services, mainly the evening, but this cheerless season promises bountiful harvests next year. The rainfall of the season is many times over that of the same season last year. We have been fortunate in raising money for the repair of our church, and await only a favorable dry spell to begin work. The Sunday-school has adopted plans for a very happy Christmas entertainment.

SAN JOSE.—This has been a Golden Jubilee season for San Jose. In October the First Presbyterian church took the initiative, followed by the First Methodist, and all this time the State celebration has occupied the time and thought of our people. Yet, in the midst of all this stir and noise, the Home Missionary Society has had, if not its jubilee, its feast of good things, and the review of how it has been led from small beginnings to its vast outreachings to-day. On December 1st Mrs. Walker, who has so long and efficiently served the cause of Home Missions, met the ladies of our First and Second churches. In stirring words she laid before us the great needs, the great opportunities of the work; she told of the wonderful results accomplished by our faithful workers; of the great army of seekers after knowledge and light which they were obliged to turn away for want of room. The fields are white unto the harvest; the laborers are waiting to reap, but the means are wanting. On Saturday, the 9th, Mrs. Walker met a few of our workers at the home of our earnest President, Mrs. Fuller, when she gave us many valuable sug-

ROYAL BAKING POWDER

ABSOLUTELY PURE

Makes the food more delicious and wholesome

ROYAL BAKING POWDER CO., NEW YORK.

gestions as to how to make our home meetings more effective. Sunday, the Rev. Robt. Maclaren gave the evening service to her, when she set before us the tenets of the Mormon faith in plain, forceful language, such as must have opened the eyes of all not willfully blind. Just now deafened with the noise of cannon and engrossed with the material prosperity of our State, we may not realize that the "things which are unseen are eternal," but in the quiet days to come I believe the influence of Mrs. Walker's visit will be felt in renewed efforts for the Home Mission work.

SACRAMENTO.—The Sabbath-school of Westminster Presbyterian church is getting along very nicely. Its Superintendent and several of the teachers have married recently. A social gathering of the Sabbath-school workers was held a few evenings ago at the hospitable home of Supt. and Mrs. Charles M. Campbell, where various matters of interest were discussed. The school has been strengthened by several valuable acquisitions to the teaching force, among them Elder W. T. Phipps and wife, who have come from Marysville. At the communion, which was observed on the first Sabbath of the month, five persons were received into membership. A week ago three children were baptized, viz: a niece of Mrs. L. P. Gilman and infants of the pastor, Rev. R. J. Johnston, and Elder W. H. Gibson. A pleasant Thanksgiving service was held at the church by the ladies, of whom seventy were present. A large sum of money was obtained as a thank-offering. A missionary union, composed of members of the various churches of the city was organized last week, temporary officers being elected. The various religious bodies of Sacramento were well represented. The Young Men's Conservatory gave an entertainment on the evening of the 15th. The newly-elected officers were installed in a manner that greatly amused the ladies who were present. The pastor, Rev. Johnston, made an ideal installing officer. There will be a church service for the children on the 24th inst. On the Tuesday following will be an entertainment at which Santa Claus will distribute useful presents, and appropriate refreshments will be served.

Oregon.

NAPAVINE & TOLEDO.—There were two series of meetings held recently in these two churches. They are grouped together as one charge, and are being supplied by Rev. H. Elwell, who has been in charge of this field for the last five years as Stated Supply. The first one was held at Napavine, and began on Sabbath, October 19th, and continued over three Sabbaths. These meetings were conducted by Rev. J. C. Willert, pastor at large, assisted by the minister in charge. Rev. Willert preach and conducted the services over two Sabbaths, laboring and preaching very earnestly and to good effect. These services closed on the third Sabbath, with the administration of the Lord's Supper, at which time three persons united with the

church on confession of faith, and one was baptized. There has been two more additions since, making five in all. All are heads of families. Mr. Willert also visited Toledo church, and in connection with the supply began a meeting Nov. 26th which lasted over three Sabbaths. This meeting was well attended, and an excellent spirit was manifested upon the part of a good number of Christian people. While the sermons preached by the pastor at large were earnest and searching, the effect upon the unconverted was not what was hoped for, or should have been. But it is to be hoped that as "bread cast upon the water" the fruit may be gathered in the future. There was at least one who professed conversion and one backslider reclaimed. The church was blessed and strengthened spiritually. On the last Sabbath of the meeting, Brother Willert presented the claim of the Home Missionary Board, and received \$10 in cash. To God be all the praise.

Married.

CHILSON-PUTNAM.—In San Francisco, December 30, 1899, by Rev. E. H. Avery, D.D., Mr. Bert D. Chilson and Miss Mabel Putnam.

LEONARD-SMITH.—At the residence of Hugh Murray, Esq., in San Francisco, December 25, 1899, by Rev. Eugene H. Avery, D.D., Mr. John F. Leonard and Miss Marie M. Smith.

OUR GREATEST NEED.

The attention of the Christian world is now turned toward the need of a great and genuine revival. The indications of such a visitation are unmistakable. The little cloud as big as a man's hand will soon overspread the sky. We are particularly anxious that our Epworth League chapters shall join in the evangelistic campaign. Every devotional meeting should emphasize the immediate salvation of souls. Our conventions should also be made centers of evangelistic fervor. The dispensation of the Spirit has not passed away. Pentecost is possible. The presence of the Holy Spirit should be realized in every gathering of young people. Pray for his presence. And let hearts be opened wide for his incoming.

Many of the difficulties which threaten us along the way are like the little dogs that bite continually at your heels while you run from them, but ignominiously retreat the moment you turn upon them.

Electro-Silicon SILVER POLISH

is a
**Silver
Safeguard**

Never scratching
Never wearing

Labor the least
Lustre the greatest

At grocers, or postpaid
15 cts. in stamps. Trial
quantity for the asking.

Electro Silicon Co., New York.



TRY — **W. H. WISEMAN**

Wholesale and Retail Dealer in

COAL

1711 Sacramento St., nr. Polk, San Francisco

TEL SUTTER 2861.

Mail or Telephone Orders delivered promptly in any quantity.

MURRAY M. HARRIS

Organ Builder

Church, Chapel and Parlor Pipe Organs

657, 659 San Fernando St.

LOS ANGELES, Cal.

Factory larger and employs more men than all other organ factories combined west of St. Louis. Catalogue free.

TEL MAIL 363

PIPE ORGAN

MANUFACTURER

GEO. N. ANDREWS

620 16th St., Oakland, Cal.

Write for Historical Catalogue and Testimonial.

W. & P.

Prepared Roofing.
Roofing Paints.
Shingle Stains.

Good Qualities. Fair Prices. Circulars Free.

PACIFIC REFINING & ROOFING CO.

113 New Montgomery St. San Francisco

NEWS OF THE WEEK.

December 25th.

Four lives are lost in a train wreck near Beaumont, Mont.

Severe earthquake shocks in Southern California. Six Indians killed at San Jacinto.

The transport *Westminster* sails for Manila with 400 horses and mules and a cargo of fodder.

The battleship *Texas* arrives at Newport News with the remains of the sailors who perished in the *Maine*.

December 26th.

An unknown bark foundered with all hands in a storm off the coast of Virginia.

The Filipinos are defeated in several minor engagements with American troops.

The funeral of Dwight L. Moody, the evangelist, is held at East Northfield, Vt.

The seizure by Great Britain of four vessels of American flour consigned to Delagoa Bay, on suspicion that they were intended for the Boers, will be investigated by our government, and restitution probably demanded of England.

December 27th.

A strong force of insurgents is defeated at Montalban.

The torpedo-boat *Stockton* is launched at Richmond, Va.

The transports *St. Paul*, *Ohio*, *Indiana* and *Duke of Fife* arrive at Manila with two regiments.

By a vote of 21,000 to 7,000, the people of San Francisco declare in favor of extending the "pan-handle" of Golden Gate Park to Van Ness Avenue.

A secret treaty is reported be-

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY

Sworn to before me and subscribed in my presence, this 6th day of December, A. D., 1896.

A. W. GLEASON,

SEAL

Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly upon the blood and mucous surfaces of the system. Send for testimonials free.

Sold by Druggists, 75c

Hall's Family Pills are the best.



Let its twenty years

of constantly-growing success talk. That ought to convince you that there's "something in Pearline."

Twenty years ago Pearline was a new idea. And no new idea could have come into favor so rapidly and so largely, or would have been so copied and imitated, if it hadn't been a good idea. Pearline saves more, in washing, than anything else that's safe to use.

589

Millions NOW USE Pearline

tween Germany, England and Portugal, whereby England obtains Delagoa bay and other Portuguese territory in Africa, and Germany receives Portugal's Asiatic possessions and her remaining African colonies.

December 28th.

The remains of the *Maine* dead are buried in Arlington Cemetery, Washington.

The transports *Tartar*, *Newport* and *Centennial* reach port from the Philippines.

Nine Boers are killed in a recent skirmish, and six wagons captured by the British.

December 20th.

A schooner is destroyed by fire in San Francisco Bay.

A large German steamer is wrecked off the coast of England.

Lieutenant E. R. Taylor of the Twelfth Infantry is run over by a train and killed near Bantista, Luzon.

The bombardment of Ladysmith is becoming more effective. Fever is reported to have broken out among White's troops.

BREVITIES.

The present needs patriots, as well as the past.

A creed works better as an engine than as a track.

To get rid of an imaginary trouble, or any other ghost, we have only to face it.

Enthusiasm is good; perseverance is better; enthusiastic perseverance is best.

Because he thinks the Christian

is catching at a straw the skeptic rejects the life buoy.

The man who says the Bible is too other-worldly is afraid to use it in his office in this world.

Aubergier's Syrup and Pastilles of Lactucarium

Used with marked success in Europe for half century, in cases of Bronchitis, Whooping Cough, Catarrh, Asthma, and Colds; also for Intestinal Neuralgia, Palpitation of the Heart, Insomnia and all conditions requiring sedative action.

They soothe the Hacking Cough in Pulmonary cases and give sleep and quiet to the patient. Public speakers and singers find them almost indispensable.

E. FOUGERA & CO., NEW YORK

ROBERT DICKSON, FRANK W. DICKSON
Gen'l Mgr., N. Y. Asst. Mgr., S. F.

Royal = =



A.D. 1720.

Exchange

Assurance

OF LONDON

San Francisco Office, 501
Montgomery St.

Cash Assets, \$24,000,000 | Losses Paid, \$180,000,000

Largest Foundry on Earth making
CHURCH BELLS CHIMES & PEALS
Purest copper and tin only. Terms, etc., free.
McSHANE BELL FOUNDRY, Baltimore, Md.

BELLS

Steel Alloy Church and School Bells. Send for Catalogue The C. S. BELL CO., Hillsboro, O.

FOR OVER FIFTY YEARS.

MRS. WINSLOW'S SOOTHING SYRUP has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for Mrs. Winslow's Soothing Syrup, and take no other kind.

In the old-fashioned revival men hurried to the mourners' bench as if running from fire. Nowadays there is a business air about them, as if they were walking up to a fire insurance office.



He Can't Believe It.

He's blowing with all his might and can barely stir the recording hand from zero. There's many a big, healthy looking man who is weak in the lungs. Probably half or two-thirds of his lung surface barely knows the contact of oxygen. He's the kind of man, who, when a cough attacks him, goes galloping down the road toward consumption. Many such a man has found strength and healing for weak lungs and tissues lacerated by coughing and drained by hemorrhages, in the use of Dr. Pierce's Golden Medical Discovery. The healing power of this medicine in pulmonary diseases seems little short of marvelous at times, so extreme are the conditions which it cures. The "Discovery" contains no alcohol, and no narcotics.

"When I started to take your 'Golden Medical Discovery,'" writes Mr. A. F. Novotny, of New York, N. Y., Box 1437. "I had a regular consumptive cough, of which I was afraid, and everybody cautioned me and warned me concerning it. I was losing weight rapidly, was very pale and had no appetite, whatever. Now my condition is changed entirely. I do not cough at all, have gained eight pounds in weight, have recovered my healthy color, and my appetite is enormous. I can recommend your medicine to everybody who may be in need of the same, as it is a sure cure."

Dr. Pierce's Pellets cure constipation.

Household.

THINGS WORTH REMEMBERING.

BY FANNIE MALIN.

To stop bleeding. A handful of flour bound on the cut.

Potash put down the drain pipes will prevent the plumber's bill.

A red-hot iron will soften old putty so that it can be easily removed.

A sun-bath is of more value to health than much warming by the fire.

To cure a sting of bee or wasp. Mix common earth with water, and apply at once.

To prevent doors from squeaking. Oil the hinges with a feather dipped in linseed oil.

To clean gilded frames. Gently wipe them with a fine cotton cloth dipped in sweet-oil.

To test nutmegs. Prick them with a pin, and if they are good the oil will instantly spread around the puncture.

To remove blood-stains from cloth. Saturate with kerosene, and after standing a little while wash in warm water.

To remove coffee-stains from linen. Lay the stained portion on the cloth over a bowl, and pour boiling water through it.

To cleanse a sponge. Rub with lemon thoroughly into a sour sponge, which then rinse several times in lukewarm water.

Clear boiling water will remove tea-stains; pour the water through the stain, and thus prevent its spreading over the fabric.

To remove peach-stains. Soak in milk for forty-eight hours if colored goods, or if on white cloth rub with lemon-juice and salt.

To clean the silver spoons and forks in everyday use, rub them with a damp cloth dipped in baking-soda; polish with chamois-skin.

To remove grease. Moisten with ammonia-water, lay blotting paper over, and iron dry; if silk, use chloroform to restore color, or cover with powdered French chalk, and iron.

"DOMESTIC"

THE LIGHT RUNNING

For thirty years the STANDARD of EXCELLENCE.
The Leader in all modern improvements.

Don't fail to see it before buying a **Sewing Machine.**

STANDARD PAPER PATTERNS.

Highest Perfection, Lowest Prices. Send for Catalogue.

J. W. EVANS,

1021 Market St., south side, nr. 6th



Your eyes need attention—need it badly; but you won't give it to them; you put it off from day to day. Do you know the risk you run? Every day's delay means added danger to your health.

Leading

Opticians

14 and 16 Kearny St.

Dollar Shoes.

Not often we can sell a good shoe for a dollar or less. Just now we offer ladies' fine kid shoes, Sunday-wear, sizes 2 to 7, button or lace, D, E, EE widths, at \$1.00 pair; mailing about 20 cents.

Child's 6 to 8, same quality, button.....65c
Child's 8½ to 11, same quality, button.....80c
Misses' 11½ to 2, same quality, button.....95c

Send for complete lists of wearing apparel, house furnishings, and provisions. Will save money on every article at

SMITH'S CASH STORE,

25-27 Market Street, San Francisco.

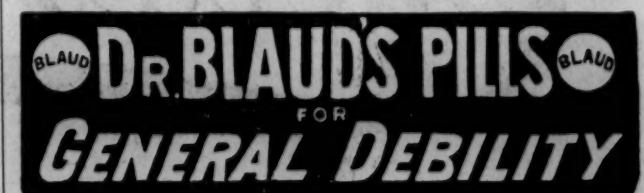
Owned and Officered by
CHRISTIAN ENDEAVORERS.

The only Laundry in California where goods are washed and ironed by electricity. Employ over 100 young ladies—room for more

ELECTRIC LAUNDRY CO.

835 FOLSOM ST., S. F. Phone, South 231.
Send postal and we will call.

BEWARE OF CHEAP SUBSTITUTIONS



The genuine imported are Silver Coated, and "Bland" stamped on each pill.

E. FOUGERA & CO., N.Y. All Druggists.

The Standard of Excellence.



The average woman cannot discriminate justly between sewing-machines, so far as mechanical construction is concerned; but she can wisely judge their work.

**SINGER WORK
IS ALWAYS GOOD WORK.**

This is why Singer Machines maintain their supremacy all over the world, making the Singer trade-mark a reliable standard of highest excellence.

Sold on Instalments. You can try one Free. Old machines taken in exchange.

SINGER SEWING-MACHINES ARE MADE AND SOLD ONLY BY

THE SINGER MANUFACTURING Co.

OFFICES IN EVERY CITY IN THE WORLD.

22 Post Street, San Francisco, Cal.



Books and papers giving particulars are sent FREE to persons addressing DR. D.M. BYE, Lock Box 25, Indianapolis, Ind. The Oils being safe and mild, enables thousands to be cured at their homes of external and internal Cancer and Tumors and other malignant diseases. After reading what is being done, the afflicted will never think of using any other remedy. The Oil Cure has no competition. True merit is the cause of its matchless success. This is the old Doctor, the **originator** of the **Oil Cure**. (Cut this out and send to the afflicted.)

ROYAL HOUSE

F. L. TURPIN, Proprietor.

Electric Elevator on Office Floor.

126 ELLIS STREET.

Bet. Powell and Mason, S. F.

Rooms to let by the day, week or month. Incandescent electric lights in every room. All Market street cars run within one block of the house. Ellis street cars pass the door every 3 min. Phone Main 1535

Charles Adams

Fit and Workmanship
Guaranteed. Prices
Moderate.

MERCHANT TAILOR.

1384 Market Street
Opp. Central Park
S. F., Cal.

Presbyterian Handbook, 1900

Price, 5 cents each

10 copies, 25 cents; 100 copies, \$1 50
postpaid

It contains the principal facts respecting

THE GENERAL ASSEMBLY,
THE BENEVOLENT AND MISSIONARY
BOARDS,

THE THEOLOGICAL SEMINARIES,
THE INTERNATIONAL SABBATH-SCHOOL
LESSONS,

THE WEEKLY PRAYER-MEETING TOPICS,
ETC.

The front cover page is left blank so that the hours of service and the other standing church notices may be printed thereon, if desired, and a copy of the Handbook placed in the hands of every church member. This is the custom in many Presbyterian churches.

The special acts of the General Assembly at its last meeting are summarized.

Presbyterian Board of Publication and Sabbath-school Work

Phila. New York Chicago St. Louis

THE ANALGESIC CURES PAIN

Write for particulars and send a two-cent stamp for booklet

"Home Treatment of
Disease by the Analgesic"

Agents Wanted.

THE ANALGESIC CO.,
927 Market Street,

San Francisco - - - Calif.

A DAY'S OUTING

Will rarely afford so much pleasure as a trip to Mare Island Navy Yard, opposite Vallejo. Take the

**STEAMER
MONTICELLO**

From the foot of Mission Street at 9:45 a.m. any week day (except Friday), and you can have six hours of sight-seeing, leaving Vallejo at 6 p.m. Meals on board. For other trips see daily papers. Fare, fifty cents each way.

HATCH BROS.

EUROPE, 1900

GRAND TOUR

Covering Italy, Switzerland, The Rhine, Paris for the Exposition, London, England and Scotland. Write for particulars to REV. H. H. RICE, Pomona, Cal., who is organizing an excursion.